# THE EXPOSITORY TIMES

## Notes of Recent Exposition

Some years ago Principal H. Cunliffe-Jones expressed a concern about the Christian and theological interpretation of the Bible, particularly of the Old Testament. There are, he said, three questions to be considered in regard to any particular passage: 'First, what is the original meaning of its author and what is its relation to his own times? Second, what is the meaning of the passage in relation to the whole historical movement covered by the Old and New Testaments? Third, what is the meaning of the passage as part of the witness to the absolute Revelation of God in Jesus Christ our Lord?' ('The Authority of the Biblical Revelation,' 11.) We need, he added, more help than is at present available if we are to answer these questions properly, and he promised to add his quota to the continuing task by writing an expository commentary on Deuteronomy. This commentary, *Deuteronomy: Introduction and Commentary*, has now appeared in the 'Torch' series.[1]

It is not so long since a commentator was considered to have done his duty if he explained what a passage meant to the author who originally wrote it—the first of Principal Cunliffe-Jones's requisites. The task of the commentator to-day is more complicated. He must show the relevance of the original meaning—assuming that it has some relevance, though sometimes it may appear to have no relevance at all—to the needs of the devout student or the Christian congregation of to-day. He must have one foot in the past and the other in the present. He must relate the 'then-and-there' to the 'here-and-now.' He must be an academic scholar and at the same time, in broad terms, a preacher. If he is only academic he will be dry-as-dust to the average reader. If he is only a preacher he may write excellent homilies, but they may have little relation to the original text. And he must know the history of interpretation—the second of Principal Cunliffe-Jones's requisites—if he is to relate the 'then-and-there' without violence to the 'here-and-now.' Who is sufficient for these things? To combine the excellences of S. R. Driver with those of Matthew Henry is no easy task.

Principal Cunliffe-Jones has earned our gratitude for his courage in giving us a new style of commentary. On the whole he has succeeded very well, well enough to tempt others to follow his example. He is modest and frankly confesses that he is not a technical Old Testament scholar. He is unstinted in his appreciation of the work of critical scholarship. But his primary concern with the practical problem of the Christian interpretation of Deuteronomy *to-day* tends to make him judge the book in terms that sometimes seem unnecessarily harsh. He has paragraphs on 'The Greatness of Deuteronomy' and 'The Limitations of Deuteronomy,' and says that 'where it [Deuteronomy] is right it is gloriously and triumphantly right: its weakness is that where it is wrong it is disastrously wrong.' The contrast between the sunlight and shadow, between what *is* and *is not* Christian in the book, is apt to be too clear-cut.

For example, he speaks of 'the crucial and disturbing aspect of the story' of the defeat of Sihon in $2^{34}$: 'And we took all his cities at that time, and utterly destroyed the men, and the women, and the little ones, of every city, we left none to remain: only the cattle we took for a prey to ourselves, and the spoil of the cities which we took.' This occasions a discussion on 'the place of war in God's universe?,' a discussion which is naturally inconclusive. The application is: 'The impact of war is very different in the New Testament from what it is in the Old. This is partly due to the fact that we have moved from a national to a universalist and personal setting. There is still conflict between good and evil, in which we must endure hardness: but it is not a military conflict' (p. 40).

This is true enough, but it looks rather like a cutting of the Gordian knot. Principal Cunliffe-Jones gets round the difficulty by saying that

[1] S.C.M.; 8s. 6d. net.

'much of the account of slaughtering in the Old Testament is due to the bloodthirsty imagination of pious people remote from the happenings of war, and not to the actual practice of those who did the fighting,' and he compares 'the more historical account of Judges with the later account in Joshua' (p. 39). This is doubtless true: in Jos 10 the repeated 'Joshua utterly destroyed (*i.e.* put to the ban, treated as *herem*) such and such a city' is little more than a formula for 'Joshua captured such and such a city.' But the practice of the ban is attested in Jg $1^{17}$, and there is little doubt that occasionally, as in the capture of a strategic city like Jericho, the ban was put into operation.

What was the principle underlying the institution of *herem*? It was that all the spoil, human and material, of a conquered city, was the property of God absolutely, and that no profit was to accrue from its capture either to the victorious army or to any individual soldier. The spoil was Yahweh's, who had given the victory. Of course it was a barbarous and, from the Christian standpoint, utterly revolting custom. But like almost all primitive customs, it was not without its redeeming feature.

In later times the word for warfare (*saba*) came to be used of the service of the Levites in the sanctuary (Nu $4^{3}$ [RV and marg.]). Similarly the word *herem* (which is related to the Arabic *harem*, what is *taboo* to outsiders) came to be used of anything devoted to the sanctuary under specially stringent conditions (Lv $27^{28}$); or a field might be 'devoted' to Yahweh (Lv $27^{21}$). No *herem* which a man might devote, whether man, beast, or field, could subsequently be sold or redeemed (Lv $27^{28}$).

Is it possible to take a passage which tells how the Israelites 'utterly destroyed' (RV marg. 'devoted,' Heb. 'put to the ban') a city, and preach a Christian sermon on it? And, if so, how shall the preacher proceed? First, he will stress the absoluteness of God's proprietorship: 'All things come of thee, and of thine own have we given thee' (1 Ch $29^{14}$). Then he will point out that the translation 'utterly destroyed' is somewhat misleading. When a man sacrificed a sheep, he killed it; but he did not suppose that he was offering to God a dead carcase. He was, or so he thought, releasing its life, its blood, for the use of the deity, and to do that he had to kill the sheep. Next, the preacher will explain how the practice of *herem* became de-militarised. He may then go on to say that the sin of Ananias and Sapphira (Ac 5) consisted in this: that to gain a reputation for liberality they pretended that they were giving all, while keeping a part for their private use. They were thus violating the *herem*, and, in effect, stealing from God.

Finally, the application. If a man promises so much to the support of his Church, and then finds it difficult to keep up his contributions, he should cut his luxuries rather than his contributions. Is it seemly that a man should go regularly to the Pictures, and, when he goes to Church, put into the collection the smallest silver coin he can find? Is it seemly that Christian people should care less for the upkeep of the sanctuary and its grounds than they do for their private homes and gardens? Is it not a fact that most churches could balance their accounts if their members gave as much for their support as they spend on private luxuries?

This may not be every preacher's sermon, but it is a Christian sermon on a very unpromising text. It is made, not by passing summary judgment on the 'then-and-there' from the standpoint of the 'here-and-now,' but by going back to the 'then-and-there' and accompanying it on its long journey to the 'here-and-now.' The preacher who will make the Bible the first charge upon his study will find himself fascinated and profited, and he will offer his *herem* to the glory of God and the service of the sanctuary.

---

In August 1939 the Continuation Committee of the Second World Conference on Faith and Order resolved that a Commission be appointed to study the subject of Intercommunion. The outbreak of war in Europe almost immediately afterwards made it impossible to carry out this resolution as originally planned. But it was planned that the Commission on Intercommunion should be organised in two sections—one with its headquarters in the United States, the other with its headquarters in Europe.

In 1942 the American section presented its Report, and this was published by the Faith and Order Secretariat as No. 98 of their booklet publications. In 1944 there was also published by the Secretariat their booklet No. 99, which was a temporary Report on the subject, it being impossible during the War for the European section to be organised on properly representative lines. But in 1946 when the Faith and Order Executive met at Geneva it was resolved to organise the European section of the Commission on Inter-

communion, and the first meeting of the Commission was held in 1947 at Clarens, Switzerland, when Professor D. M. Baillie of the University of St. Andrews was Chairman and Professor John Marsh of Mansfield College, Oxford, was appointed Secretary.

Subsequent meetings of the Commission were held in 1948, 1949, and 1950. And now that the Continuation Committee of the Second World Conference on Faith and Order has become transformed into the Faith and Order Commission of the World Council of Churches, with three Theological Commissions under it for special tasks, the Commission of which we have been speaking has become simply the Theological Commission on Intercommunion, without any reference to American and European sections.

Its Report has recently been published under the title *Inter-Communion*.[1] It has considered that its main task has been to go beyond the collection and systematization of the rules and customs prevalent in the various churches, as that task had already been performed in the booklets Nos. 98 and 99 mentioned above. More precisely, it has sought to penetrate beneath the rules and customs to the fundamental theological issues that are involved. The hope of the Commission has been that through a deeper understanding of their own and each other's basic principles in the matter of intercommunion, the churches might be brought closer together and led towards a solution of the problems involved.

In preparation for the next World Conference on Faith and Order the Commission aims at producing a composite volume consisting of (1) the Commission's Report (here under review), designed to form the material for discussion at the Conference, (2) a short history of the problem of intercommunion, (3) a collection of theological essays on the fundamental principles underlying the problem of intercommunion, (4) a summary and classification of the actual rules and practices now in force in the various churches in this matter of intercommunion.

[1] S.C.M.; 2s. net.

It looks as though the Report will fulfil its design of providing the material for the impending discussions at a World Conference. It is an informative and well-balanced document, and the questions it deals with are all of them most relevant to the great problem of intercommunion.

The members of the Commission, twenty-five in number, drawn from a variety of non-Roman churches, here tabulate their conclusions under the heads of agreements and differences. They are agreed that all the churches embraced in the World Council of Churches in some sense participate in the reality of the Church of Christ, that this One Holy Catholic and Apostolic Church ought to have visible unity in the world, that through the corruption of sin a common loyalty to truth has often brought division, that the existing disunity of the Church reaches its most painful point at the Lord's Table, that there is in the Holy Communion a certain fundamental unity of conception, inasmuch as this dominical Sacrament is everywhere controlled by the words of the institution, and is everywhere a memorial of Christ's death and a Sacrament of His Body and Blood in which He is truly present.

It is further agreed that even in the present divided state of the Church we ought to be deeply concerned about the possibility of a wider practice of intercommunion and intercelebration, and that it is especially painful and the scandal more apparent when Christians from various churches who come together in ecumenical gatherings cannot all unite in the Sacrament of Holy Communion in the course of their meetings.

As for the differences, the members of the Commission are not all agreed as regards the measure of intercommunion which may precede and anticipate fuller union of the churches, nor are they agreed as to what may justifiably be regarded as an obstacle in principle to intercommunion. The greatest obstacle that has to be overcome is in fact the problem of valid orders and apostolic succession.

# Living Issues in Biblical Scholarship

## An Approach to the Theology of Baptism

By the Reverend W. F. Flemington, B.D., Wesley House, Cambridge

Over twenty years ago the American scholar, B. W. Bacon, suggested that the most original things in Christianity were the Gospel sacraments.[1] Bacon's suggestion has been confirmed by the findings of recent research. The form-critical approach to the New Testament, the study of early Christian liturgy and the investigation of the most primitive confessions of faith [2] have all combined to show that long before there were any Church buildings and even before there was any written New Testament, the life of the Early Church revolved round the two focal points of baptism and the Lord's Supper. The chief reason for their importance was that each was regarded as deriving in a quite unmistakable way from Jesus Himself. The evidence for this dominical authority no longer depends on one or two isolated texts, the authenticity of which radical criticism may dispute. It rests rather on the New Testament as a whole. These Gospel sacraments are themselves part of the Christian revelation. In both we see the *kerygma* in action. Each of them is an outward and visible embodiment of the message of salvation. Recent study is revealing that what is obviously true of the Eucharist holds good no less in respect of baptism. The New Testament contains actually more references to baptism than to the Lord's Supper. Moreover the character of the material reveals that this rite possessed a quite clear and well-understood meaning. Perhaps the most striking feature of this teaching is that the significance of baptism is not expounded as though it were a matter of dispute. It is rather taken for granted as something to which appeal can be made in the attempt to solve quite other difficulties. Baptism was so significant and so universally understood as embodying the heart of the gospel that a New Testament writer could solve a practical problem of Christian living by simply asking Christians to remember what their baptism involved.

Thus in Ephesians ($4^{1ff.}$) the Apostle is facing the practical problem how Christians are to 'keep the unity of the Spirit in the bond of peace.' To reinforce his appeal we might have expected some mention of the Eucharist. But it is the other gospel sacrament that is invoked: 'There is one body, and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all.' It was common knowledge in the Early Church that baptism is the sacrament of the Divine Fatherhood. The very act by which a man became a Christian was the means of entry into the Body of Christ, that new Israel of God which stood heir to all the ancient promises. The members of that Body could not quarrel; they were pledged to a life of love. As St. Paul said, dealing with a similar problem at Corinth, 'in one Spirit were we all baptized into one body . . . and were all made to drink of one Spirit.'

The reference to baptism in Romans ($6^{3ff.}$) has a peculiar importance because the letter is written to a Church which St. Paul himself had not founded. The meaning of baptism to which he appeals cannot therefore be some private opinion of his own; it must be Christian teaching generally acknowledged *c.* A.D. 58. To the facile objection 'Let us sin the more that grace may abound,' Paul replies in effect 'You can't argue like that because once you were baptized!' Baptism means such an identification with Christ's death and resurrection that we die with Him to sin and rise with Him to newness of life. The teaching is readily appreciated on the mission-field where so often baptism means a break with the old life and the beginning of something utterly fresh.

These two passages are only representative of a far larger number of references which demonstrate clearly that behind Christian baptism, giving the rite its potency, is the death and resurrection of Christ. Just as in His baptism by John He took upon Himself the rôle of the Suffering Servant of the Lord,[3] so in His other 'baptism' on Calvary (cf. Lk $12^{50}$) He consummated that mission. On the Cross He broke the power of sin (cf. Col $2^{11-15}$, a baptismal context) and the man who is 'baptized

[1] Cf. B. W. Bacon, *The Story of Jesus and the Beginnings of the Church* [1928], 147 ff.

[2] Cf. especially O. Cullmann, *Urchristentum und Gottesdienst* [1948], and *Die ersten christlichen Glaubensbekenntnisse* [1943], Eng. tr., *The Earliest Christian Confessions of Faith* [1948].

[3] Cf. the treatment of the Voice at our Lord's baptism in O. Cullmann, *Die Tauflehre des Neuen Testaments* [1948], 12 ff., Eng. tr. by J. K. S. Reid, *Baptism in the New Testament* [1950], 16 ff.

into Christ's death ' shares that victory. By the Resurrection Christ was ' declared the Son of God with power, according to the spirit of holiness ' (Ro $1^4$) and in baptism that same Holy Spirit begins in us His work of regeneration ; we are given the new status of Divine sonship (Gal $3^{26f.}$ ; cf. Ro $8^{14}$). This gift of God must be appropriated by faith ; but as James Denney put it, for the New Testament ' baptism and faith are but the outside and the inside of the same thing.' [1] God in Christ bestows His gift of grace through which alone Christian believers can live as God's children and fulfil the purpose for which He created them.

So far such a renewed understanding of the New Testament teaching about baptism would find fairly general agreement. But many of those who assent would hasten to point out that in the New Testament the characteristic form (some would say, the only form) of baptism is that of the adult believer submitting to the rite on conscious profession of faith. This baptismal teaching is intelligible in reference to such believers' baptism ; but what (it is asked) can be the relevance of it all to the rite as practised in most churches to-day ? Candidates for baptism in the Early Church knew what they were doing. But the typical subject of baptism to-day is an infant who does not understand what is happening, and whose sole contribution is often only to indicate unmistakable disapproval of the whole procedure. It is scarcely surprising that the characteristic standpoint on this question of the great Baptist communion is finding strong support quite outside Baptist ranks. Further, when the Baptist position is advocated with the theological urgency and prophetic fervour of Dr. Karl Barth,[2] there are many who seriously begin to ask whether other communions should not confess their mistake and refuse in future to baptize any but those who can whole-heartedly make the conscious response of Christian faith. It is impossible, within the narrow limits of this article, to offer anything like a full answer to this problem. The utmost that can be done is to suggest one or two points for the further consideration of those whose minds are not yet made up on this question.

It is worth remembering that this debate has been proceeding on the Continent considerably longer than in this country. For some time Karl Barth's repudiation of infant baptism was the only contribution to find an English translator. Recently, however, Oscar Cullmann's powerful reply to Barth has been translated by J. K. S. Reid. Those who are most inclined to regard Barth's case as unanswerable would get a more balanced view of the question by giving careful consideration also to Cullmann's penetrating analysis. Further, those who read German should on no account miss the important discussion by Joachim Jeremias of Göttingen in the second edition of his *Hat die Urkirche die Kindertaufe geübt ?* [1949]. This not only contains much original research but also includes a valuable survey of previous work on the subject, mostly Continental. Still more recently a Danish scholar, Paul Seidelin, has made a careful and extended survey of the literature on the whole subject of baptism (including infant baptism) during the last seventeen years.[3] English readers may further be reminded, not only of the articles which have already appeared in this periodical, but also of two other important treatments of the subject, one by Professor T. W. Manson and the other by J. K. S. Reid.[4]

Any consideration of this question must begin by freely acknowledging that the Baptist standpoint has a good deal of historical justification. There was much that was mechanical and unspiritual about baptismal belief and practice in the Mediæval Church. These superstitions have by no means disappeared in our own day. Those who differ most strongly from the Baptists must respect the consistent and conscientious maintenance of a conviction which has always been characteristic of that communion. But when this has been said, it must also be recognized that the refusal to baptize infants was, in the sixteenth century, a mark only of some of the more extreme elements in the Protestant Reformation. Luther and Calvin were not blind to mediæval abuse and superstition, but they upheld infant baptism. In spite of changes in the administration they not only continued but stoutly defended the practice.[5] Much the same thing was true later of John Wesley. He modified the form of service (some of us may think his alterations unnecessarily drastic), but more than half of Wesley's *Treatise on Baptism*

[1] J. Denney, *The Death of Christ* [1902], 185.

[2] K. Barth, *Die kirchliche Lehre von der Taufe* [1943], Eng. tr. by E. A. Payne, *The Teaching of the Church regarding Baptism* [1948].

[3] P. Seidelin, *En haandfuld skrifter om daaben i Ny Testamente.*

[4] T. W. Manson, ' Baptism in the Church ' in *Scottish Journal of Theology*, II. iv., with a reply by E. A. Payne in the following number ; J. K. S. Reid, ' Notes on the Administration of Holy Baptism,' in *Scottish Journal of Theology*, III. ii.

[5] For Luther, see the section ' Of the Baptism of Infants ' in the Greater Catechism, and for Calvin, *Institutes*, IV. xvi., and cf. the tone of a comment like that on Ac $2^{39}$ (' . . . locus abunde refellit Anabaptistas . . .'). Note also the passages cited by J. K. S. Reid in *Scottish Journal of Theology*, III. ii. 165 *n.*

is taken up with a vigorous defence of the practice of baptizing infants.[1] All this would seem to suggest that those who are troubled about this question to-day would do well to pause and think a little longer before they advocate hasty decisions. After all, the broad issues of baptismal theology are not being discussed to-day for the first time. A careful study of previous stages of the controversy would reveal that most of the questions have cropped up before and pretty full answers have been offered. There are real problems to-day of baptismal belief, and still more of baptismal practice, but those who view these problems in the perspective of the centuries will demand much more close theological thinking, and much more conclusive arguments than have yet been put forward, before they are persuaded that the majority of Christian communions, which have hitherto practised infant baptism, can intelligently be asked to renounce their past and join in a wholesale surrender to the Baptist position.

It was not mere conservatism and fear of excess that influenced these Reformers, it was rather the profound theological insight that infant baptism expresses and embodies something quite essential to the Christian gospel. And that, after all, is the real justification for the practice. The argument for infant baptism within the New Testament period is indirect and cumulative; by many it is scarcely regarded as strong enough to convince those not already persuaded on other grounds.[2] If infant baptism is to remain, as it has been in the past, the practice of the overwhelming majority of Christians, it must be on the theological ground that it is congruous with the whole Christian revelation, and in some respects more evangelical than believers' baptism itself.

In the space that remains we can but make brief reference to two considerations the neglect of which causes much of the difficulty. The first is that in baptism of any sort, infant or adult, what God does is supremely and infinitely more important than anything we can do. As Professor Manson has written, 'The notion that God cannot do anything for me without my express knowledge and consent is simply inconsistent with all our best experience of human life, never mind divine grace.' Dr. Manson goes on to ask why it should be that if, say, the cat jumps into a baby's cot, then the personality of that child may be affected twenty or thirty years later, but if, on the other hand, a child is sprinkled with water in the name of Father, Son and Holy Spirit, then that we are told is just 'a meaningless rite which does and can do nothing for the child.' Dr. Manson concludes that we are so 'hypnotised by the word "magical" in connexion with the sacraments, and so afraid of being considered superstitious, that we are in danger of running to the other extreme and making Almighty God the one completely helpless, powerless, and indeed futile being in His own universe.' Now one of the by-products, as it were, of infant baptism is that it offers a continual safeguard against such a blasphemy, because it speaks continually of the encompassing power and love of God.

> Ere suns and moons could wax and wane,
> Ere stars were thundergirt, or piled
> The heavens, God thought on me His child.

That is why infant baptism is not only a dedication service but something even bigger. The late Bernard Manning wrote, 'Every time we baptize a child, we declare to the whole world . . . that God does for us what He does without our merits and even without our knowledge.'[3] Those words (particularly in the larger context from which they are taken) express something vital. Men may like it or not, but they live in a world for which Christ died and rose again. By that act God has established a claim on their lives. To the existence and continuance of that claim, and to the primacy of God's grace, infant baptism offers an unmistakable witness.

The other thing we need to take account of is the corporate character of New Testament Christianity. Through the centuries there has been a continual return to this and not least in our own day. It is right that this emphasis on the corporate should not be allowed to compromise the integrity of that conscious and direct relationship between God and the soul in which so much of the profoundest Christian experience has consisted—and the fear of this is no doubt what underlies some of the present hesitation about infant baptism. But we are learning afresh to-day that in the New Testament faith is not a purely individual relationship between Christ and the believer. St. Paul's characteristic phrase 'in Christ' is itself a corporate conception. So strong a champion of personal experience as John Wesley could approve the statement, 'the Bible knows nothing of solitary religion.' That principle holds

[1] *Works*, x. 193–201.

[2] Here, however, Jeremias and Cullmann have independently put forward a case far stronger than any previously adduced, and shown that it is highly probable that the beginnings of infant baptism are to be set well within the New Testament period. There is considerable force in Cullmann's point that, while for infant baptism certain traces are discoverable, there is no evidence whatever for *postponing* the baptism of the children of Christian parents. Cullmann, *op. cit.*, 21, 64; Eng. tr., 26, 70.

[3] B. Manning, *Why Not Abandon the Church?* [1939], 48.

good throughout the Christian life and not least at the beginning. In the Gospel a paralytic was brought to Jesus by four of his friends, and we read ' Jesus *seeing their faith* said unto the sick of the palsy, Son, be of good cheer; thy sins are forgiven.' The plain suggestion is that the beginning of the new life, in respect both of healing *and of forgiveness*, came to this man not primarily because of his own act but in the first instance because of something others had done on his behalf.

That story is not without relevance for infant baptism and it is thoroughly in line with this corporateness of Biblical religion. It was in accordance with the same principle that, when a Jewish proselyte was baptized, his children were baptized with him.[1] They might not understand it but, sharing as they did the family fortunes, they shared also its spiritual blessings. Professor Jeremias has suggested that by the time St. Paul wrote Colossians the practice of baptizing young children (which probably from the first applied to converts from paganism) may have been extended to cover also the families of Christian believers.[2] This helps to explain the Pauline treatment of baptism as the Christian counterpart of Jewish circumcision.[3] It is in line with this that in these Captivity Epistles children are addressed as ' in the Lord.'[4] Coming to Christ means entering into the fellowship of the Church which is His Body. Many of us were in that fellowship before ever we knew anything about it at all. God's gift of Himself in Christ came to us first of all through the life and faith of others. Infant baptism gathers all this up into a significant ' sign.' That is why the Office of Baptism gives prominence to the privilege and responsibility of Christian parents so to order their lives and that of their home that the new life imparted by God in baptism may find fulfilment in years of discretion. Further there is the responsibility of the whole Church to maintain a fellowship of worship and service that ' this child may grow up in the knowledge and love of God and of His Son Jesus Christ our Lord.' There is nothing automatic about infant baptism and there is no guarantee that the one who is baptized is going to live a Christian life. Nevertheless the Divine gift is really given. Like every other gift of God it must be used and developed if all God's will is to be done. If infant baptism is to find full fruition, it is essential that it shall be followed in years of discretion by another service in which those who were baptized may now lay hold for themselves on the Divine gift, acknowledge Christ's claim on them, and receive yet further gifts of the Holy Spirit. ' The habit of faith which afterwards doth come with years, is but a farther building up of the same edifice, the first foundation whereof was laid by the sacrament of baptism.'[5]

When Martin Luther was beset with doubts and temptations, he would recover his certainty and conviction by reminding himself that long ago (as an infant) he had been baptized.[6] All the powers of Christ's death and resurrection had then been applied to his life and their potency to scatter doubt and conquer sin was not yet spent. It is the sacraments of the gospel that anchor our shifting experience on the ground of Christian certainty. God has done something for man, and for the world, in the death and resurrection of Jesus Christ. Of that Divine act the sacrament of baptism—and supremely baptism as administered to infants—is the abiding witness and embodiment.

[1] Cf. *Bab. Ketuboth*, IIA.

[2] Jeremias, *op. cit.*, 40–41.

[3] Col $2^{11-12}$. [4] Col $3^{20}$, Eph $6^{1}$.

[5] R. Hooker, *Of the Laws of Ecclesiastical Polity*, V. lxiv. 2.

[6] Cf. M. Luther, *Werke*, 36 Band [Weimar, 1909], 116–117, and *Tischreden*, 2 Band [Weimar, 1913], Nr. 2631 a, b.

# Literature

## *SAMUEL WALKER OF TRURO*

THE Rev. G. C. B. Davies, M.A., B.D., Rector of North Tamerton, Cornwall, has given us in *The Early Cornish Evangelicals—1735–1760* (S.P.C.K.; 16s. 6d. net) an interesting and attractive contribution to Church History, well worthy of having been published for the Church Historical Society. (So at least it appears to the present reviewer, though he does not claim to be versed in the subject of the relationship between Evangelical and Methodist in the Church of England.)

After a sketch of the conditions in ' the land of West Barbary ' in the mid-eighteenth century we are introduced to George Thomson and John Bennet, two of the ' awakened ' clergy who had in north Cornwall caught again the fervent spirit of the Reformation and were proving themselves ' evangelicals,' if not in name, even before the visits of the Wesleys. This prepares us for the main part of the work, which is a study of Samuel Walker of Truro. There is a carefully documented account of his early years, of his relations with the Clerical Club which he founded in the interests

of ministerial efficiency and 'regularity' (as compared with the 'irregularities' of the Methodists), and of his interesting correspondence as curate of Truro with Charles and John Wesley, in which 'the forces of discipline and expediency are both arrayed in full measure by worthy protagonists' (the keystone of the whole matter being the advisability or otherwise of the appointment of itinerant lay preachers).

The account of Samuel Walker is rounded off with a consideration of his faithful and conscientious pastoral activities; of his theological outlook, which is described as a 'moderate Calvinism'; and of his friendships (it is a feature of the Evangelical revival of the eighteenth century that so many of the 'enlightened' clergy and laity in all parts of the country were acquainted with each other). The closing years of 'poor, honest Mr. Walker' (they are John Wesley's words) receive particular attention from Mr. Davies; and the conclusion is stated that the Walker-Wesley correspondence made clear the lines on which both Methodists and Evangelicals were to proceed: 'the Methodists into formal separation due to administration of the sacraments by the former lay preachers; and the Evangelicals in loyal adherence to the parochial system, seeking to quicken their parishioners and unite when possible with their clerical brethren.'

W. FULTON

---

## *LETTERS OF ATHANASIUS*

*The Letters of Saint Athanasius Concerning the Holy Spirit*, translated with Introduction and Notes by the Rev. C. R. B. Shapland, M.A., B.D. (Epworth Press; 25s. net), is a really notable production. Considering the position which Athanasius holds in the history of the Church and the defence of the true faith it is an amazing thing that these letters are here for the first time translated into English. These letters of Athanasius were written to combat a heresy of a group of people called the *Tropici*. They were so called most probably because of their figurative way of interpreting and using Scripture, although Montfaucon offers as an alternative translation *versatiles*, because they were turn-coats, first to Arianism, then back again to a kind of semi-orthodoxy. Their particular heresy was in regard to the Holy Spirit. Unlike the Arians they accepted the full deity of the Son; but they declared that the Spirit was a creature and differed from the angels not in kind but only in degree. Against this Athanasius offers a threefold argument. First, the Spirit has with the Son the same unity as the Son with the Father. Second, the divinity of the Spirit is therefore a necessary inference from the divinity of the Son. And thirdly, since Scripture and tradition declare the Godhead to exist in Trinity, to say that the Spirit is a creature is fatally to impair the unity and the perfection of God.

There is one passage in the first letter which shows what a tangle the mind can get into when it tries to read earthly relationships into heavenly realities. If the Spirit is unbegotten, then there are two unbegotten entities, the Father and the Spirit. If the Spirit is begotten, He must be begotten, either by the Father, in which case He is the Son's brother, or by the Son, in which case He is the Father's grandson!

Here in these letters we get certain of the great metaphors which have dominated Christian thought. The Father is the Light, the Son is His radiance, and we see the Son in the Spirit by whom we are enlightened. The Father is the Fountain, the Son is the River and we drink of the Spirit.

In the last analysis the man who deals with the Trinity deals with a mystery. Athanasius knew this well. He says of the Arians: 'When they hear that the Son is Wisdom, Radiance and Word of the Father they are accustomed to rejoin, "How can this be?," as though nothing can be unless they can understand it.' No man can really be a theologian who does not start from the fact that there are more things in heaven and earth than are dreamed of in his philosophy.

This book is a monument of learning. The notes are in many cases masterly, notably those on πνεῦμα (p. 69); θεοποίησις (pp. 125, 126); the Arian and orthodox interpretations of Pr $8^{22}$ and Mk $13^{32}$ (pp. 162 and 166). There is little that calls for criticism here. It may be that the introduction is so compressed that it needs some one who knows as much about the subject as Mr. Shapland does really to follow that kaleidoscope of names and beliefs. And, as Mr. Shapland well knows, a Greek text would have increased the value of this book a hundredfold. This book is a brilliant contribution to patristic scholarship.

WILLIAM BARCLAY

---

## *JOHN BUNYAN*

Bunyan is not well known in France, and the Professor of English Literature in the University of Dijon has done well to write a detailed study of *John Bunyan: The Man and His Works*. A Translation has now appeared (Rockliff; 25s. net).

Professor Talon has read very widely in Bunyan, and about him. There is a Bibliography of more than eleven closely printed pages; some of it

not worth much. His favourite commentator, so he tells us, is John Kelman; Alexander Whyte he cannot away with. That is typical of his mind. With all its learning, the book is, in some respects, somewhat elementary for British readers who know Bunyan. But that, of course, does not apply to France, for which it was primarily written. The work has charm and interest. But the fact is that, in my judgment, Professor Talon does not get inside Bunyan at all.

The chapter on Grace Abounding, for example, is quite shockingly superficial. One phrase in it may explain much. 'In this chapter we shall study the autobiography from a literary point of view.' Beyond question, Bunyan is a consummate writer. Did not Johnson say that 'The Pilgrim's Progress' was one of only three books which he wished were longer? Gifts were heaped upon the man, and he used them all. There are his style, that exquisite style—whether he stood to it I do not know, but George Bernard Shaw once ranked him above Shakespeare—his delightful delicate humour, shimmering like sunlight on deep dark pools, his knowledge of men and women and life, his ability to throw out sentence after sentence that haunt the reader, and much more. Bunyan is now not as much read as in Macaulay's time. Yet it is still true that 'every reader knows the straight and narrow path as well as he knows a road in which he has gone backwards and forwards a hundred times. This is the highest miracle of genius, that things which are not should be as though they were, that the imaginations of one mind should become the personal recollections of another.'

But Bunyan did not write for writing's sake. In his own doggerel,

> Some said, 'John, print it'; others said 'Not so';
> Some said, 'It might do good,' others said 'No.'

Unless it did good, Bunyan had little interest in it, if any. On this side of things, which is the essential one, Professor Talon is much less successful. It is interesting to note the things that appeal to a French mind. Much that storms our hearts is passed by with never a mention. And there are curious judgments. Bunyan is notable on prayer. But 'In the discourse on Prayer, which Bunyan wrote at the beginning of his captivity, we touch the heights of religious thought. . . . It is then that he takes his place among the greatest figures of Christianity.'

Some would put in a word for 'The Pilgrim's Progress' and 'Grace Abounding'! With all his gifts, Professor Talon is not quite the man to write successfully on Bunyan.

A. J. GOSSIP

## *A NEW LIFE OF CHRIST*

The perfect life of Christ has not yet been written and therefore it is with a feeling of expectation that one approaches every new attempt to write that life. It was with such a feeling that we approached *God So Loved the World*, by Miss Elizabeth Goudge (Hodder and Stoughton; 10s. 6d. net). But this is a rather imaginative reconstruction of the life of Jesus and never did book make it plainer that unless imagination is backed by the most careful and detailed scholarship it must signally fail. The description of Mary's house is the description of a house of a well-to-do person and yet Miss Goudge knows that Mary's offering for her purification was 'the offering of the poor.' When Jesus gave the invitation to John's two disciples to come and see where He stayed 'it was about the tenth hour.' Miss Goudge then goes on to paint a picture of a meal and a conversation while 'the moon rose and laid a path of light upon the river.' Is it possible that she takes the 'tenth hour' to mean ten o'clock at night and not four in the afternoon as in fact it does mean? Jesus, according to Miss Goudge, spoke Hebrew and not Aramaic. Jesus' words to Mary at Cana of Galilee run, 'Woman, what have I to do with thee? Mine hour is not yet come.' Miss Goudge, with incredible insipidity, paraphrases this as, 'Mother, don't hurry me. Wait a moment.' Mary Magdalene, Mary of Bethany, and the woman who annointed Jesus' feet in the house of Simon the Pharisee are all identified as one. It may conceivably be so, but no writer has any right to make the identification without advancing reasons for it. Miss Goudge seems to have no idea of the historical background that lay behind the cleansing of the Temple, which she places at the beginning of the ministry, and Pilate's unwilling condemnation of Jesus. And, almost unbelievably, James is credited with the saying, 'Let us also go that we may die with him.' There are certain methods of expression which are objectionable. In describing the act of Jesus in washing His disciples' feet Miss Goudge says of Peter that God knelt at his feet and later she says that Judas kissed the face of God. These phrases are typical of a sentimentality which pervades the narrative.

To be fair, it must be said that the book is not without good things. Of the Sermon on the Mount Miss Goudge says, 'If, for just one week, there was nothing at all to read in all the world but just this sermon, and all men read it, understood it, did it, then the Kingdom of God would come upon the earth in the following week.' 'Dives had done nothing at all to get him into prison; but what he had not done got him into hell.' 'Despair

is not penitence. It is the self-disgust of the proud, the sort of misery that a vain woman feels when she looks in the glass, and sees her beauty gone and weeps for rage.' The story of the woman taken in adultery is set out in the loveliest way.

It is when one reads a book like this, which tries to paraphrase the Gospels, that one realizes again what works of genius the Gospels are.

WILLIAM BARCLAY

---

Miss Grace Stuart writes well, with good illustrations; but in *Conscience and Reason* (Allen and Unwin; 15s. net) she has given us a book which will help none, and deeply grieve all religious people. For she has no use or need for God. She does not seem to know that in philosophy there is a very real question as to the relation of origin to validity. Sufficient to her to guess at the origin of ideas including 'God' in the infancy either of the individual or the race, and apparently conclude from that that mature civilized man is burdening himself needlessly with much lumber from the past. Her thesis seems to be that out of all his perplexities and distresses man must regain confidence that he can save himself, and must do so, if he is to be saved at all; for other helper has he none.

---

*The Coming of Christ* (Cambridge University Press; 3s. 6d. net), by C. H. Dodd, formerly Norris-Hulse Professor of Divinity in the University of Cambridge, consists of Four Broadcast Addresses for the Season of Advent. They were broadcast in the Home Service of the British Broadcasting Corporation on the four Sundays of Advent, 1950. The book is uniform with Dr. Dodd's other broadcast brochure, 'About the Gospels.' No words are needed to commend these little works of popular appeal by so distinguished and influential a New Testament scholar. He has the gift of making difficult things simple, and in the work before us he must throw light for many on the mystery of the Advent hope through his popular exposition of the idea or thought of a 'realized eschatology.'

---

The Rev. Ernest A. Payne has written *The Baptists of Berkshire Through Three Centuries* (Carey-Kingsgate Press; 6s. net). Into one hundred and forty-six pages he compresses a long and interesting history. Before this he gave us a book on a larger canvas—'The Free Church Tradition in England'; here he deals with a small section. It is a scholarly, fully documented book, the product of diligent research. The Baptists in this corner of England have never been strong numerically but their influence here as elsewhere has been far beyond what mere numbers might suggest. All their ups and downs are set forth, and a far wider circle than even the whole Baptist Denomination may well be instructed, admonished, and interested by Mr. Payne's record. A few Appendices, a Bibliography and a good Index add value to the book.

---

*Teach Us to Pray*, by the Rev. W. E. Sangster, M.A., Ph.D. (Epworth Press; 2s. 6d. net), is a tiny book of thirty-two pages. But its value is not to be assessed by its size. For into its small compass is packed sane and wise advice which we all would do well to follow. How many books there are on prayer! And we read them, and agree; and, like Samuel Johnson, make sturdy resolutions of definite and immediate action. And, too often, forget all about it, and drift on as before. One hopes that this commendable little book will have better fortune.

---

John Wesley's first book, issued when he was at Oxford, was a book of prayers. And later other similar volumes came from him. It is well that these prayers have now again been made available. For they are impressive and moving in a high degree. *John Wesley's Prayers*, edited by the Rev. Frederick C. Gill, M.A. (Epworth Press, 5s. net).

It is a humbling study to lay this book alongside of the 'Journal' and see how honest Wesley was in prayer. He seems, for example, to have been well aware of his imperious nature, and to have prayed about it with urgency. And certainly few prayers have been more fully answered than this —'Take Thou the full possession of my heart, raise there Thy throne, and command as Thou dost in heaven. Being created by Thee, let me live to Thee. Being created for Thee, let me ever act for Thy glory. Being redeemed by Thee, let me render unto Thee what is Thine, and let my spirit cleave to Thee alone.' And, 'O Thou Lover of souls, raise in me a compassionate zeal to save the life, the eternal life of souls, and to reclaim the wicked and win them to Thy love.' That prayer was answered.

Turn to the 'Journal' with its busyness that makes one weary even to read of it. Take that one passage where he tells us that the reason why he was never tired until he was eighty was that he rose at four, and usually preached at five, took eight hundred services in a year, and rode on ministerial duty a hundred thousand miles. Did not Samuel Johnson, who liked Wesley, say that

he had never time to stretch out his feet, and get his talk finished, but had to hurry off to some engagement?

It is to be hoped that this fine book will find its way into many homes in Methodism and outside it.

---

*Freedom in Action* (Independent Press; 3s. 6d. net), is a series of Studies in the Acts of the Apostles by the Rev. Peter R. Ackroyd, M.A., M.Th., Ph.D. They were originally delivered as lectures, and are couched in a simple and direct style. After an introductory chapter on the Book of the Acts there come chapters on Peter—the Birth of the Church, Stephen and Peter—the Implication of the Gospel, Paul—the Good News in the Greek World, Paul—The Good News comes to Rome. The concluding chapter, the Message of the Book, lays stress upon the thought that what is chiefly implied in the Christian gospel is the breaking down of the barriers between men through forgiveness and love, 'the two mainsprings of creative life.'

---

*Roman Dogma and Scripture Truth* (Inter-Varsity Fellowship; 2s. 6d. net), is a republication, but at the same time a revision, of a book that appeared twenty years ago, whose aim was to set forth 'the serious deviations of the Roman Catholic Church from the teaching of the New Testament.' The author was the Rev. Alexander Stewart, D.D., and the reviser is the Rev. Martin Parsons, M.A., who has made abbreviations and excisions, and substituted in the conclusion a call to win over Roman Catholics rather than rout them from the field.

---

The twenty-sixth issue of the Alcuin Club Tracts (Mowbray) is *A Plea for the Prayer of Oblation*, by Mr. C. Leo Berry, Reader in the Diocese of Wakefield. It is not generally recognized that throughout practically the whole of its history the Book of Common Prayer has prescribed for the Church of England alternative Orders of Holy Communion: namely, Order 'A' (Prayer of Consecration and Prayer of Oblation) and Order 'B' (Prayer of Consecration and Prayer of Thanksgiving). Rite 'B' omits all the Scriptural and Catholic material which goes to make up the Prayer of Oblation, substituting a Thanksgiving for which there is no ancient precedent. Yet Rite 'B' has been in general use and only recently has Rite 'A' been regarded as of equal status. It is a plea for the use of Rite 'A' that is made here with great liturgical learning.

*Stretching Forth Thine Hand to Heal*, by the Rev. R. A. Richard Spread, with an Introduction by the Bishop of Algoma (Skeffington; 4s. 6d. net), is a reprint of a book first published in 1936. It is a plea that the Church should realise that the task of spiritual healing is a definite part of her duty. Mr. Spread is certain that it is never true to say that suffering is sent by God. The moral struggle may involve a man in suffering; but that is different from saying that the seeds of disease and suffering can ever be sent by God. He points out that Jesus never told any sufferer that his suffering had been sent by God for his own good, but always regarded it as a duty to remove that suffering. Mr. Spread holds that suffering is the result of the action of evil powers in the universe who are hostile to God. These powers misused the free-will given to them and became the opposition to God in the universe. If, then, we remember that in the first instance Jesus sent out His disciples to heal, if we remember that Jesus not only healed minds and hearts but bodies too, so healing the whole man, and if we remember that the Church is the Body of Christ, then inescapably the conclusion is that the Church must retake to herself the task of spiritual healing. Spiritual healing becomes a necessary sharing of the work of Jesus and a necessary co-operation with God. The latter half of the book deals wisely and sanely with the practical matters which have emerged in Mr. Spread's own experience of the use of Holy Unction and the laying on of hands. This is definitely a book which raises a sphere of Christian thought and Christian activity which cannot be disregarded.

---

*What Do We Believe?* (S.P.C.K.; 6s. 6d. net), by the Rev. John Lawson, M.A., B.D., B.Sc., a clergyman of the Church of England, consists of One Hundred and Forty-Four Straight Questions and Plain Answers concerning the Teaching of the Churches. The questions are indeed 'straight' and the answers 'plain,' and those who may use this book will be given (as the object of it is) a systematic outline of Christian doctrine which is by no means purely elementary but which does not require familiarity with the terminology and literature of theology. A useful feature of the book is that it is not published in the interests of any particular denominational standpoint, and its readers may readily gain from it some real impression of the chief positions that have been historically maintained on controversial points of doctrine. The author, while studying to present parallel statements which shall be fair to all interests, has, however, remained strictly 'within the ambit of orthodox Trinitarian theology.'

*Philippians and Colossians* (S.C.M. ; 6s. net) is the most recent of the publishers' series of 'The Torch Bible Commentaries.' It contains an Introduction and Commentary from the pen of the Rev. F. C. Synge, Warden of St. Paul's College, Grahamstown, South Africa. The series is intended for the 'general' reader of a thoughtful turn of mind who wishes to understand his Bible, and it makes a point of taking into consideration the findings and views of modern critical scholarship. Mr. Synge's book well fulfils that intention and aim. That it tends to be of a conservative turn of criticism may be gathered from the fact that the commentaries recommended are J. B. Lightfoot's for both Epistles, and those in the Cambridge Bible and the Century Bible respectively for 'Philippians' and 'Colossians.' The expositions are clear, short, crisp, and at times pithy, nor does the commentator forget that he is dealing with a living message relevant to our time as well as that of the Early Church.

---

*The Intellectual Challenge of the Gospel* (Tyndale Press ; 2s. net), by C. Van Til, Th.M., Ph.D., Professor of Apologetics in Westminster Theological Seminary, Philadelphia, is the Tyndale Biblical Theology Lecture for 1950. It was delivered at Tyndale House, Cambridge, at a meeting convened by The Tyndale Fellowship for Biblical Research. The main contention, put forward from a Protestant and Calvinistic standpoint, is that God has made foolish the wisdom of this world in the modern day no less than He did in the day of Paul. 'Instead of accepting the favours of modern man, as Romanism and Arminianism do, we should challenge the wisdom of this world.' The author ranges over a wide field of theology and philosophy and is in touch with recent movements, but the form of his lecture appears to betray much lack of co-ordination in his knowledge.

---

The Rev. N. B. Stonehouse, Th.D., Professor of New Testament in Westminster Theological Seminary, Philadelphia, has published in expanded form the special lectures which he delivered in 1949 under the auspices of the Free Church College in Edinburgh. The volume is entitled *The Witness of Luke to Christ* (Tyndale Press ; 7s. 6d. net). It is a series of studies in the interpretation of the Third Gospel, and seeks to counteract modernizations of Jesus and the Gospels which betray in the author's opinion 'a certain lack of exegetical fidelity.' At the same time he would only range himself on the side of conservatives who are not subject to 'a Traditionalism which is uncritical of the past and is not sufficiently alert to the distinction between what is written and what may have been erroneously inferred from the biblical text.' Yet the discerning reader of this review must have already surmised that the author's standpoint is an essentially conservative one.

This is a book to be treated with respect by critical students of the Lucan text. It is a careful and painstaking production and bears ample evidence not only of the author's learning (he can appeal to German and Dutch writers as well as to English and American) but also of his acumen in matters of critical 'evaluation' (to use a hard-worked term of his ; 'basic' and 'perspectives' are others !). Accordingly, we bespeak attention to the discussions whereby the author is led to his 'summary evaluation' of Luke, from which we excerpt the following :

'The Christ of Luke is not a new Christ. One who turns from the portraits of Matthew and Mark to contemplate that of Luke will immediately recognize the identity of the Person.' 'Luke like Matthew contains the message of Mark. He appears to have left it largely undisturbed. And much of the distinctive contents of Matthew may be paralleled in Luke. But there are also extraordinary supplementary features in Luke. Much of the colour of Luke is derived from the singular and fascinating contents of the birth narrative, the parables and other teaching in the middle chapters, and the account of the resurrection and the ascension of Christ.' 'In taking account of the supplementary character of Luke, however, one is far from doing full justice to the individuality of this Gospel. It is by no means to be gauged simply in terms of additions or omissions, for it has a unity and coherence of its own.' 'It remains most remarkable, however, that for all of the distinctiveness and individuality of Luke, it is impossible to single out perspectives that may be characterized as constituting *tendencies* of the Gospel.' 'It is impossible to set Luke sharply over against Matthew and Mark in regard to such matters as the lordship of Jesus and His atoning death or the coming of the Kingdom of God.'

---

*Through the Wicket Gate* (Henry E. Walter ; 2s. 6d. net), by the Rev. Theo M. Bamber, a Baptist minister, is composed of fourteen short discourses on the Christian life, dealing with such subjects as Baptism, the Lord's Supper, the Church, Worship, the Scriptures. The style is popular. The writer is a staunch advocate of 'believers' baptism.' He also speaks out of a deep appreciation of the Scriptures as a book of devotion. But not many will sympathize with the invidious distinction he would draw between the teachings of Scripture and those of the 'ecclesiastical world.'

# The Mind of Christ

## VII. Jesus as a Religious Man

By the Reverend R. J. Wedderspoon, M.A., Cheam, Surrey

When Sir Donald Maclean died tribute was paid to him by Sir J. M. Barrie. 'When two normal men are introduced, I suppose that after the first question which is never answered the next is, What is your religion? Sir Donald was of a country sufficiently indicated by his name, and you could not know him at all unless you knew his religion. He was in London as much a Scotch Presbyterian as though he had never left his native Tiree. . . . He was a man of natural piety, never troubled, I should say, by any doubts on the great matter, which gave a serene quality to his cheerfulness and his ever-ready sense of humour.' And so on.

If we are looking for a definition of 'a religious man,' and the definition is not altogether an easy one to make, Barrie's words are certainly of some help. Some kind of definition is required, for we are all familiar with the loose way in which on occasion the term is used. In an obituary notice, for example, some one who may never have been associated with the holding of a Christian, or even a theistic, point of view, may be described as having been 'truly a religious man,' or it may be said that his approach to the problems of life was made in a truly 'religious spirit.' Again, one is quite familiar with the opening gambit, 'I am not a religious man, but . . .,' the speaker then proceeding to make some sort of qualified religious affirmation. Over against these we can set the person who trumpets abroad the fact that he is a religious man, and immediately causes us to shelter behind ramparts of distrust.

'A man of natural piety, never troubled by any doubts on the great matter.' Barrie does give us at least a point from which to start, and he enables us to focus the issues we must try to discuss when we are dealing with the life of Jesus in the days of His Flesh. In Him we must always find the pattern and the norm of the 'religious man.'

First we must note as an outstanding feature of the religious life of Jesus a deep consciousness of the reality of the Providence of God. This was one of the great matters concerning which He had no doubts at all. One has not to read far in the Gospels to see that Jesus took the guiding hand of God for granted. The main passages are well-enough known. 'The very hairs of your head are all numbered' (Mt $10^{30}$). 'Your heavenly Father knoweth that ye have need of all these things' (Mt $6^{32}$). 'Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done' (Lk $22^{42}$). 'Father, into thy hands I commend my spirit' (Lk $23^{46}$). These passages are typical of many others.

Now it is part of the evidence for the weakened religious faith of these days in which we live that this strong sense of God's Providence is not encountered so often as in the days of our fathers. Civilisation has become so complex, what we call scientific explanations so far-reaching, the impact of two great Wars so incalculable, that only resolute and unyielding trust can stand erect against the hurricanes that seem to succeed one another with an ever-increasing intensity, each one apparently bent on the destruction of the very root of faith itself. For the Christian it must always be enough to turn to the mind of Christ Himself, but we live in a world where little contact with that mind as it is revealed in Scripture can be counted upon, and therefore for multitudes capitulation is easily accomplished in face of hostile atheistic aggression. Browning could say

> With me, faith means perpetual unbelief,
> Kept quiet like the snake 'neath Michael's foot,
> Who stands calm just because he feels it writhe.

To-day the snake writhes more than ever, and the calm induced by a sure trust in Providence is harder to find.

Admittedly the gulf between Jesus and all others, even the saintliest, is so great that there can never be that absolute serenity of trust and certainty of guidance that He possessed. 'We, the sons by adoption, come to Him with all our selfishness and worldliness of outlook, and throughout our life our world-viewing attitude, as we seek to share God's interests and find and do His Will, has to be combined with Godward penitence for our continued faithlessness and disloyalty' (L. Hodgson, *Christian Faith and Practice*, 106). A faithless and disloyal generation cannot be expected to show any striking awareness of God's providential dealings. It is a significant

fact that missionaries overseas, who are often faced with difficult decisions amid trying conditions, and who, especially in the East of late, have had their character severely tested, often display a serenity and trust that put many of us to shame. It is again proved that in the doing of the will of God the light comes.

Readers of H. G. Wells' *Autobiography* will remember how he scoffed at his mother's simple religious faith, and talked of God as 'a very absent help in time of trouble,' so far as she was concerned. But Wells, living the kind of life that he did, could hardly be expected to discern the guiding hand of God, and, in any event, perhaps the fact that his mother had a son who was able to bring so much practical aid and comfort to her in the day of adversity showed that God was not so 'absent' after all! The truly religious man is always assured of the guiding hand of God, and the absence of this confidence contributes very largely to the loss of the sense of meaning and purpose in life from which we suffer so largely to-day.

Next we must note that the religious life of Jesus emphasizes the need of humility in the presence of life's mystery. One can have no doubts at all about what Barrie called 'the great matter,' and at the same time continue to exhibit a humble attitude of mind and heart. Just because faith is faith this attitude is essential. There will always be the mysterious element in life, there will always be questions that we just cannot answer. The religious man always remembers that there are many things hidden from the wise and prudent and revealed unto babes, to use the words of Jesus Himself. His own essential humility stands revealed in the manner in which He refused to try to answer some of the questions addressed to Him. 'Of that day and hour knoweth no man.' Convinced as He was that all was in subjection to the Father's will, He was prepared to be far from dogmatic in declaring what the final determination of that will might be. When James and John, the sons of Zebedee, asked that they might be able to sit, one on His right hand, the other on His left, in His glory, the reply Jesus made was that to sit on His right hand and on His left was not His to give. 'It shall be given to them for whom it is prepared' (Mk $10^{40}$). Perhaps the most impressive lesson in humility He offers is to be found in what He has to say about the meaning of leadership. True greatness is only found in service, and the only primacy that matters is devoid of all pomp and circumstance, concerned only with ministering to one's fellows. It was felt that the words of Isaiah could most fittingly be applied to Him: 'He shall not strive, nor cry; neither shall any man hear his voice in the streets' (Mt $12^{19}$).

Now whatever be our response to the challenge of life, whether we are convinced Christians, or, as many to-day, somewhat wistful agnostics, or, again, reluctant or militant atheists, the one thing we learn above all others from the religious life of Jesus is the necessity of humility in our approach to the issues that are at stake. The one unpardonable sin here is arrogance, either of mind or spirit. It might almost be said that there is a religious way of being irreligious, and an irreligious way of being religious. It is no less necessary that the religious man should seek to understand the genuine difficulties that many honest minds encounter than that the non-religious man should exhibit a becoming reverence when he seeks to overthrow a tradition and a faith venerable and august. After all, as W. P. Paterson used to say, theism still holds the field. To listen to Mr. Fred Hoyle broadcasting on recent developments in the study of astronomy is entrancing, but to hear him when he goes on to discuss the bearing of all that he has been describing on some of our religious beliefs is well-nigh infuriating. Cocksureness seldom points the way to truth. Thorns still crackle under pots, however, and fortunately that particular form of crackling can be easily recognized.

Similarly, Mr. A. L. Rowse has spoiled a magnificent study of the structure of society in *The England of Elizabeth* by the tone and temper of his chapter on the Church. Quoting, for instance, some of the time-honoured prayers from the liturgy, he goes on to say that 'these things have for us to-day the pathos not only of the unbelieved, but of the almost forgotten' (p. 433). 'Simpler societies cannot live without a myth to support them' (p. 434). It is not that we deny the right of Mr. Rowse to hold these views: what is lacking is a proper humility in the presentation of them. To suggest, as Mr. Rowse does, that the people of Britain at one of the most fertile and creative periods in its history were largely occupied with controversies that were absurd and unreal seems like making a glib certainty of a major improbability.

On the other hand it must be admitted that there is a reprehensible form of Christian dogmatism that can be very arrogant and overbearing, with everything ticketed, labelled, and packaged. All sense of the mystery of life disappears. Even the final destiny of the individual is settled beyond a peradventure. The truly religious man is prepared to leave all in Christ's good care, and he will remain humble, perhaps even dumb, in presence of that mystery in life which in the nature of things can never be eliminated until

the time comes when we shall know as we ourselves are known.

The third thing worth noting in the religious life of Jesus is the pronounced sense of dedication. 'Wist ye not that I must be about my Father's business?' That strikes the keynote for the whole. This sense of dedication, so early manifested, becomes still more evident as we read the story through. It is hardly necessary to give references, for what concerns us here is the total impression His life creates, and no one has ever disputed, whatever view of His person may be taken, the majesty of His consecrated life. While for us who try to follow, only too far off, dedication may be imperfect and intermittent, sometimes overlaid altogether so that none can recognize it, at one moment whole-hearted and absolute, at another lukewarm and contingent, occasionally showing its full pattern in the rich tapestry of our lives, more often displaying a texture sadly blotched and stained, with nothing of the brocade of sacrifice to redeem the dismal effect, and no hint of the beauty of holiness that sacrifice creates, it is at any rate clear beyond all disputing that the religious man is a dedicated man.

It is matter for grave searching of heart to-day that in nearly all our churches there is a pronounced lack of candidates for the ministry. This would indeed be a serious matter, but for the compensating thought that there might co-exist with it an equal sense of dedication in the assumption of duties and tasks not specifically registered as religious. May not one be conscious of dedication in the realm of science or education or diplomacy, or in political service, to name only a few of the more obvious spheres where a Christian ministry of a specialized type can be exercised? Canon Raven has before now warned us of the danger of attacking scientists in general as if they were necessarily hostile to the faith when as a matter of fact many of them are possessed of a great gift of natural piety. What is to be guarded against is that we should interpret dedication in needlessly restricted fashion. Jesus Himself did not regard the healing of the sick as outwith His province in His own time on earth, and were He in the Flesh again to-day can we doubt that His ministry would have been exercised in ever-widening spheres?

It may be (it is in the nature of the case impossible to say more than that) that this sense of dedication is far more widespread than we imagine, even in the conduct of what would be described as purely 'secular' business. Dedication in business is not always to money-making, and indeed it would appear that in modern society such dedication is largely misplaced! The real question is, What would be the mind of Christ as to the development of His ministry in the setting of modern life? There must always be the preaching of the Word and the administration of the Sacraments and the fulfilment of the pastoral office, but there is scope for much hard thinking as to how a ministry for Christ is to be exercised and developed in our new situation, when multitudes never hear the Word, know nothing of the Sacraments, and can never be seen in their homes. Christ still 'calls,' youth is still responsive to that call, and the one thing certain is that dedication will be to a wider and possibly richer ministry of service.

But we must not forget one feature above all others that distinguishes the religious man as it was pre-eminent in the life of Jesus. That is the awareness of the unseen. To Jesus prayer was direct communion with the Father. For Him the lines of communication were never broken, and the ladder always reached from earth to heaven. It is true that He commended special times and even places for private prayer, and that He actually taught us how to pray in set words. His own example is all-important here, and it must be followed. But we do not require to study the Gospels for long in order to receive the impression that His whole life was a prayer, and that the set periods of prayer had stamped their impress on all that He said and did.

At this point William Temple may effectively be summoned to our aid. In his Gifford Lectures, *Nature, Man, and God,* Temple deals with William James' famous *Varieties of Religious Experience* and goes on to make the point that when a man speaks of an 'experience' or of 'experiences' he is thinking of special and isolated moments in his experience as a whole. 'Now there can be no doubt about the occurrence of such religious experiences. But if they stood alone, they would be of comparatively small importance. They derive their importance from the fact that each is a focus of a quality that pervades the life of some persons. It is not religious experiences, but religious experience as a whole, that is of chief concern—that is to say, the whole experience of religious persons' (p. 334).

Now here comes the important point. Temple goes on: 'For the religious man is not only religious when he prays; his work is religiously done, his recreation religiously enjoyed, his food and drink religiously received. He does his duty religiously; above all, his failures in duty affect him religiously. For duty to him is the "stern daughter of the voice of God," and while he may be conscious of God in the doing of it, he is perhaps most vividly conscious of God in his failure to do it. Other men find in such failure

a breach of moral law, an offence against society, a disgrace to self; the religious man finds there disloyalty to a king, betrayal of a friend' (p. 334).

It is this contact with the unseen in prayer and meditation that keeps the whole of life clean and provides a continual dynamic for Christian living. Little wonder that in the *Letters of Herbert Hensley Henson* it is shown that even that formidable antagonist of cant of all kinds could quote with approval the famous story of Scott and Lockhart. When Sir Walter was near to die, his son-in-law Lockhart came to the bedside and found him clear and calm. 'Lockhart,' he said, 'I may have but a minute to speak to you. My dear, be a good man—be virtuous—be religious—be a good man. Nothing else will give you any help when you come to lie here.'

# In the Study

## Virginibus Puerisque

### Keep Britain Tidy

By the Reverend W. J. Doidge, B.A., B.D., Carshalton, Surrey

'Let everyone bring his own work to the test.'—Gal $6^4$ (Moffatt).

While riding on a London bus recently I was struck by a poster which said 'Keep Britain Tidy.' At first I thought, 'What an idea—to ask *me* to keep Britain tidy!' I find it hard enough to keep my small study tidy, I can hardly be expected to keep Britain tidy. But the poster said something else: 'Please help to keep this bus tidy.' That sounded a little more reasonable. I could at least imagine some one tidying up a bus, just as I have often seen people sweeping out the railway carriages at a terminus-station, but it is not my job to tidy up buses when they return to the garage. Then I noticed the third line of the poster: 'There is a box for used tickets on your way out.' So that was the idea of the poster, was it? That 3d ticket I held in my hand; instead of dropping it on the stairs or in the road I could put it into the box. And I should be helping to keep the bus tidy and at the same time helping to keep Britain tidy by that simple, obvious action.

As I left the bus I remembered a visit to a famous beauty spot in Surrey one Bank Holiday evening. It had been a beautiful day and the sunset was marvellous, but our enjoyment was spoiled by a horrible sight. There, in one of the loveliest spots in the country, it looked as though a huge waste-paper basket had been emptied, as well as the dust-bin of a fruiterer's and greengrocer's shop. But no waste-paper basket or dust-bin had been near the place. Tommy and Billy and Joe had had a grand day and, of course, had dropped their orange peel and banana skin. Mary, June, and Jill had eaten their sweets and left the paper on the grass. Mr. A. and Mr. B. had enjoyed their cigarettes and thrown the empty packets away. Mrs. C. and Mrs. D. had read half a newspaper each and did not want to take it home. And five thousand other Tommies, Billies, Junes, Jills, and mothers and fathers had done the same. They didn't *intend* to make Britain untidy but they had succeeded in doing it, much to the annoyance of other people.

Suppose you saw a poster saying 'Keep the World Friendly,' would you say that that was nothing to do with you? 'Keep Britain honest' might be another slogan. Perhaps you can think of many other slogans. But there could never be a friendly world or an honest Britain without friendly and honest people—ordinary people like you and me. Each one has his part to play in making this world a better place and it *must* begin with ourselves. Whenever we wish for a better world it would be good to remember some words of Paul—'Let *every* one bring *his own* work to the test.'

---

### Speaking and Listening to Jesus

By the Reverend W. Palmer Morris, West Didsbury, Manchester

'He shall call upon me, and I will answer him.'—Ps $91^{15}$.

Many years ago my father played a 'cello in a north country orchestra. He told us this story. Once they were rehearsing for a concert. There were many voices—soprano, contralto, tenor, bass, and a large number of various kinds of instruments. Everything seemed to be going well when suddenly the conductor stopped them all and turning to one of the violinists said, 'Mr. So-and-So, your E string is flat.' Mr. So-and-So was surprised and annoyed, but when he touched the E string he found it was flat! He had to tune up.

Now, if ever I am tempted to think that the Lord Jesus Christ cannot possibly listen to each

one of the thousands of people who speak to Him I recall that conductor. If a mere man could pick out one sound from all those voices and instruments Jesus Christ can hear each of us when we speak to Him, no matter how many others may be speaking as well.

We need never hesitate to speak to Him. Sometimes we feel we want to tell Him things about ourselves—our hopes and plans, our difficulties and fears, our likes and dislikes, our failures and successes, our friends and our enemies (if we think we have any enemies). We find some quiet spot and tell Him, knowing He listens because He is our Friend.

'Yes,' said a very clever girl to me once, 'but when I speak nobody seems to listen, and when I listen nobody seems to speak.' Perhaps we have all felt like that at some time or other. Well, there are one or two things we can say about it.

1. First of all we must remember that Jesus promised to be with us at all times, and Jesus always keeps His promises. We cannot understand *how* He can be with us without an earthly body, but we do not disbelieve merely because we cannot understand *how* a thing can be, do we? We take for granted every day many things that we cannot explain—electricity and energy, and thought and speech amongst them.

2. There is another point. How can we find out what He has to say to us? Well, how can we find out what 'Cardus' has to say to us about cricket, or C. F. Andrews about John White? Why, read their books of course. In the same way if we want to know what Jesus has to say to us about God and Himself and the Christian life we read the Gospels, and the New Testament as a whole.

3. But we can get even nearer the secret than that. Jesus will send His Spirit into our hearts and influence us. Sometimes we are seized by a great desire to do something for somebody, or for some good cause, like missions or hospitals. Sometimes we wish for courage to do the right when companions are doing wrong. Where do all these good impulses come from? There is only one explanation. They are put into our hearts by Jesus Himself. This is one of the ways in which He speaks to us.

4. He speaks to us also through other people. Do you remember the story of John Wesley on board ship when the storm raged so fiercely that they all seemed certain to be drowned? Wesley found a party of Moravians—men, women, and children—in a cabin. They were singing and praying and rejoicing without any fear whatever. It was clear that Jesus was with them and was speaking to them. Yes, and it was also clear that through them Jesus was speaking to John Wesley and saying, 'Wesley, trust Me as these people trust Me and all will be well in life or death.'

5. He speaks to us not merely through others but also through Himself. I was once a member of a cricket team which had a really great captain. He was an outstanding batsman and a fine fielder. He understood the game thoroughly. He knew the capacity of each of his men. We never saw him 'slack off' whether winning or losing. He never got 'rattled' and never lost his temper. He gave few instructions and rarely criticised. These first-rate qualities won our respect, confidence, and love. We tried to play as he played and wished us to play. So in the strenuous, puzzling, and glorious game of life we have our Captain. We know what kind of life He wants us to lead. We know how He wants us to play the game because He has shown us. When we speak He listens, and when He speaks we listen. The game of life with Him as a Captain and Leader will be far and away happier than it could ever be without Him.

---

## The Christian Year

NINETEENTH SUNDAY AFTER TRINITY

### On Living a Day at a Time

BY THE REVEREND PRINCIPAL CHARLES S. DUTHIE, B.D., EDINBURGH

'Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.'—Mt $6^{34}$.

'Do not be over-anxious, therefore, about to-morrow, for to-morrow will bring its own cares. Enough for each day are its own troubles.'—(Weymouth).

When we approach the Gospels with a fresh eye we cannot fail to be impressed by the value Jesus set upon the proper use of the mind. Wherever He went, He could not help seeing that a great deal of unhappiness and failure was due to the fact that men and women were not *thinking*. To Him thoughtlessness was as much the enemy of man as sin—or, rather, thoughtlessness was a particularly deadly form of sin because it was not regarded as sin at all. W. P. Livingstone in his book, *The Future of Education*, speaks of 'routine, which is another name for action divorced from thought.' Jesus saw men falling prisoner to one form of routine after another, the routine of work, the routine of tradition, the routine of religion. He therefore set out quite deliberately to help people to think and to become thoughtful. The form of His teaching shows that. It was designed to provoke the mind to movement and action.

His favourite medium was the parable ; and simple as the parable may seem to be, it only yields its treasure to the man who digs and turns over the soil. He kept urging His listeners to ask and seek and knock. He posed almost as many questions as He answered. How often we find Him saying 'What do you think ?' He knew He could only succeed where He was able to stab a mind awake and carry it along with Him. Jesus believed in thinking. He saw it as an avenue that leads sooner or later very close to God. He was not so pessimistic as Christians often are when they fear that a man is already half lost to the Church because he has begun to use the mind God gave him.

Jesus, then, helped people to think ; but, if we may make a distinction, He also helped people to *take thought*. By taking thought we mean *using* our *thinking* to plan for the future lest that future should find us unprepared and off our guard. We have to lay up treasure for ourselves in heaven. We have to sow spiritual seed and look for a spiritual harvest. Jesus was dismayed when He found that people were *not* taking thought and making proper provision for the morrow. In the Parable the five Bridesmaids were foolish because they did not take into account the possible delays of an Eastern wedding. They were literally caught napping without reserves. The Rich Farmer was foolish in a different way. He took thought for the future, without any doubt, but in the wrong way, without reckoning with God and the uncertain lease of life. And thus the sudden summons found him defenceless—'this night thy soul shall be required of thee.' And so we must conclude that there is nothing bad *in itself* in taking thought. The point of peril must lie in the way we take thought and in what we take thought for.

What then did Jesus mean when He said 'Take no thought for the morrow ?' A modern translation, such as Dr. Weymouth's, helps considerably. 'Do not be over-anxious, therefore, about to-morrow, for to-morrow will bring its own cares. Enough for each day are its own troubles.' *In other words, there is a danger-point for every one of us at which our necessary and legitimate thinking and planning passes over into disabling anxiety.* And anxiety or plain worry was a form of that fear which Jesus knew as one of the strongest shackles that bind men. If you look at this passage and the opening verses of the next chapter, you will discover what someone has called the two big Don'ts in the teaching of Jesus—Don't Worry, Don't Judge. Why did Jesus consider worrying and judging so bad ? With His piercing insight He saw that when we judge and when we worry, we are, without knowing it, trying to assume the responsibilities of God. When we judge, are we not presuming to stand in the position of the Almighty ? With our fearful weaknesses and our pitifully insufficient knowledge of human motives and temptations, how dare we stand over a fellow-creature as his judge ! And so with worry. In the old Greek story Atlas bore the burden of the world upon his shoulders. We may begin by wondering how we shall find the money for a new suit ; but by the time we have made our calculations and faced our bogies, we are staggering beneath a simply insupportable burden. Unconsciously we are running the Universe, and the job is too big for us.

The problem of anxiety, as any psychologist will tell you, is one of the major problems of our time. And how many forms of anxiety there are ! There is anxiety about the delicately poised balance within the marriage situation. How many marriages are near to breaking-point, with few outside the family circle aware of the threatening tragedy ! There is anxiety about success. Ambition can be a disease. There is anxiety about our health. The duodenal ulcer has been described in America as the 'wound-stripe of our civilisation' since it seems to be caused, partly at least, by the pace and the problems of to-day. There is the anxiety which parents find it so easy to justify, anxiety about the children—their health, their future, their schooling, their happiness, their success. This very anxiety prevents parents from being the kind of companions to their children they want to be and subtly communicates itself to these children. That will-o'-the-wisp we call security is breeding an edginess that makes security worthless when it is found. And underground all the time, burrowing at the roots of life, is the great nameless anxiety about the possibility of a world war that would wreck our existing civilisation.

Come back to Jesus again and ask whether He has any sovereign remedy for this malady. 'Take thought,' He says to us, 'but do not be over-anxious. To-morrow will bring its own cares. The troubles of a day are enough for that day.' Put that into other language and it reads like this : *Learn to live a day at a time and meet the difficulties of life as they come and not before they come.* Notice, please, that Jesus is not telling us that the difficulties do not exist. He is saying that because they exist the best way to deal with them is to limit our horizon, as far as we possibly can, to the hours of a single day. We find that hard to do. Pascal says we live generally either in the past or in the future : we do not live in the present, and therefore we do not live at all. Commonsense alone tells us that this great principle of Jesus is supreme wisdom. God has devised each day as a miniature of the longer day which is our earthly pilgrimage. Each day comes fresh and

new to us as a gift from His hand. He asks us to take each day as it comes and to deal with it as it is. We can help ourselves to do this if we begin the day by turning our thoughts toward Him, recognising our dependence upon Him, seeking His presence and committing the hours to come to His keeping. We can help ourselves to do this if during the day we take occasion to recall to ourselves that He is there always, our unseen companion and guide. We can help ourselves to do this if when the day closes we turn again simply to Him, thanking Him for His goodness, confessing our sin and entrusting ourselves to Him for the coming night. We can help ourselves even more if we allow our minds and hearts under His guidance to go out in concern and compassion to others. Even a few minutes devoted to prayer will spread its blessing over our day and take from us that feverishness which robs us of the peace of God.

But this does not quite take us far enough. A further step is necessary if we are really going to master the secret of living a day at a time. Jesus shows us what that further step is. His life was full of uncertainty, toil, hardship, opposition. It ended on a Cross. Yet through all He was serene. He bore Himself like a King. This He was able to do because He knew that God was His Father, that He lived in the Father's world and that nothing could cut Him off from the Father's love. Jesus *trusted* God. What we need is the kind of trust that will underlie and undergird all our Christian beliefs. Perhaps the best way of cultivating this trust is to pause oftener, to sit down a little more frequently than we do in order to *think about God*. So often that is the very last thing we think of doing. But to turn the mind to God is the most healing of all experiences since it is the movement through which we turn back to the very centre of our existence. Some years ago a number of Christian ministers came to feel that their own faith must be renewed if their people were to be fed spiritually. They decided that they must pull themselves away from their churches for a few days to be quiet in the presence of God. They chose a man from another branch of the Christian Church to be their counsellor and guide and to teach them how to use silence wisely. This he did with results that are only now being fully seen. He said nothing strikingly new, but he said many old things in a new way. And of the old things there was one which neither I nor many of those who were present will ever wish to forget. 'If God is our Father,' he said, 'we do not need to be anxious.' God is our Father. And because He is our Father we do not need to be anxious. In the power of trust in Him we are enabled to live a day at a time, meeting life's difficulties and ordeals not before they come but as they come.

---

TWENTIETH SUNDAY AFTER TRINITY

## The Inescapable Logic

BY THE REVEREND R. WATSON MATHEWSON, B.D., S.T.M., AYR

'Why call ye me, Lord, Lord, and do not the things which I say?'—Lk $6^{46}$.

From every side it came to Him, that often repeated word, Lord, Lord, in compliment, in question, in supplication, and Christ might well have rejoiced to hear it. For did it not imply that all who used it were putting themselves under His command? What could He not achieve supported by so many devoted followers? But the implication was mainly in theory only. Even His disciples could still be unforgiving, ambitious, and cowardly. Sadly He asked, 'Why call ye Me, Lord, Lord, and obey Me not?'

In a thousand thousand churches this Sunday His followers are still acknowledging Him as Lord. 'Lord, Lord,' they say in their prayers. They acclaim him 'Lord of All' in their praise. A thousand thousand churches; and who can say how many million individual Christians? What could Christ not achieve with such an army of devoted followers in this modern world? But when to-morrow comes will He see us, who call Him Lord to-day, in our homes and places of work, and be compelled to say with an infinite sadness, 'Why call ye me, Lord, Lord, and do not the things which I say?'

He may not be alone in asking that question. The people outside the Church, our neighbours, may ask it as well. Whenever they see us departing from what they recognise as Christ's standards they will judge us in the same terms. 'So-and-So calls himself a Christian, but look what he does.' Why call ye Him, Lord, Lord, and do not the things which He says?

We would all recognise the justice of that judgment. Christ obviously has the right to expect obedience from those who claim to be His followers. In terms of simple logic He has that right: if we call Him Lord we imply that we are His servants. In terms of human loyalty He has that right; we recognise that there is no disloyalty greater than to betray a chosen leader who trusts us. The alternatives before us, therefore, seem clear enough. Either we obey Him or we stop calling Him 'Lord.' And yet frequently we pursue the Christian life as if there were no such clear-cut alternatives. We continue both to call Him Lord and to disobey

Him. Why? Why lay ourselves open to the charge of hypocrisy? Christ addresses His searching question to us to-day. He knows our true reasons; but do we? To discover them may help us to return to a life of fuller obedience. Why, so often, do we call Him, Lord, Lord, and obey Him not?

1. *We may not realise what we are doing.* We may be unaware of any contradiction. We would repudiate any suggestion of pretence in our loyalty as the crowds probably did that day. Were they not all devoted to Him?

Hypocrisy, however, is normally unconscious. Perhaps at first a man plays a part deliberately. To impress others he pretends to be wiser or more knowledgeable or more pious than he is. But the part, once assumed, grows with him until he can no longer distinguish between fact and fiction. Avowedly he is an upholder of the truth; unconsciously he is a liar. Generally he is unaware of any discrepancy between his ideals and practice.

Such unconscious hypocrisy can make nonsense of our lives as Christians. It can creep into our devotions. When John Newton wrote the hymn, 'How sweet the name of Jesus sounds,' underneath the hatches of the ship he commanded, the slaves lay in squalor and chains. How often have we raised our eyes heavenwards in prayer or sacrament completely forgetful of wrongs that should first have been righted?

It can creep into our Christian fellowship. I well remember a lady who professed concern over Church divisions but who left the Woman's Guild, when there was an influx of members from a new housing scheme, on the grounds that she 'could not associate with these people.'

It can creep into our Christian liberality. The Christian's profession is that he will give of his substance as the Lord shall prosper him. His practice sometimes is to offer the smallest coin to hand, and without a blush.

It can show itself in our Christian witness; for if we possess the secret of the soul's victory over sin, as we profess, how is it that we do not share it more freely?

Unconscious hypocrisy—we don't grow out of it; we have to be shocked out of it, shocked out of it as men can be only by Jesus Christ. We have little difficulty in reconciling our big ideals with our little sins until we stand before the Cross and understand what these so-called little sins cost the love of God. For that is where we are most likely to become aware of our every hypocrisy. But that, too, is where we can start afresh with a new singleness of mind, grasping to ourselves the saving grace of Him who prayed, 'Father, forgive them; for they know not what they do.'

2. *We may think that to call Him Lord, Lord, is sufficient.* Are not faith and worship enough? If these do not produce obedience may they not be accepted as a substitute for it?

This is a view of religion that dies hard, for its roots go so deep. They reach back to primitive man propitiating his gods by ceremonial, by, as it were, saying, 'Lord, Lord' the prescribed number of times.

Often that was the sum total of popular Jewish religion. The Jews had their faith—Jehovah was their God. They had their ceremonials—burnt offerings and sacrifices. But obedience in the common things of life was lacking. The prophets supplied the corrective; Amos to reveal the social corruption that existed unmolested alongside such a religion; Micah to remind them that what God required is not burnt-offerings but to do justly, to love mercy, and to walk humbly with God.

The first Christians required a similar corrective. James impressed on them that 'faith without works was dead.' Paul warned them not to concentrate overmuch on prophesying and speaking with tongues. If they had not love as well they were nothing.

Do we not require that corrective to-day also? We can so easily persuade ourselves that we possess all that Christianity has to offer when we have the faith, the beliefs, and attend the church. Whereas we do not know its wonder until we discover it to be a power that happens to work in our moments of attempted obedience. Whenever along some specific line of conduct—in our habits, our relationships, our problems—we set out deliberately and unreservedly to obey the will of God, we find to our delight that He is working in us. For as long as we stay at the stage of saying, 'Lord, Lord,' Christ is remote. But when we take Him with us into an honest endeavour to do the things He says, then He becomes a living reality.

3. *It is easier to call Him Lord than to obey Him.* For that is the kind of people we are.

When we contemplate this wonderful Christ we can accept Him easily, with one half of our minds. This perfect life, this King of Love, this Conqueror of Death, this Son of God—who else but He can bring meaning and health into our lives? We accept His credentials, we acknowledge His right to claim us, we call Him Lord—with one half of our minds.

It is the other half that offers the resistance—that compound of desires and ambitions, habits and fears, sloth and pride, whose interests are so strictly practical and of the present moment. It raises little objection to our calling Christ Lord; but at the suggestion that we should attempt to do the things He says it visualises the sacrifices, the upheaval, the discomfort and the unpopularity

that obedience may entail and at once it applies the brakes.

These two halves make the whole of us, and it is for the whole that Christ asks, at the same time assuring us that His yoke is easy.

One young man came to Jesus, calling Him 'Good Master' and desiring to become His disciple. But he went sorrowfully away for he could not overcome one great obstacle in his life to complete obedience—his possessions.

Another man, Gerhard Tersteegen, swept all obstacles aside and found a new life. 'From this evening,' he wrote, 'Thy will not mine be done. Command and rule and reign in me. I yield up myself without reserve, and I promise, with Thy help, rather to give up the last drop of my blood, than knowingly or willingly be disobedient to Thee.'

Two men. Two different responses to Christ's call. Do you and I go sorrowfully away or do we embark on a new life of implicit obedience unto death itself?

---

TWENTY-FIRST SUNDAY AFTER TRINITY

## The Parable of the Talents

BY THE REVEREND D. H. C. READ, B.D., EDINBURGH

'For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one . . .'—Mt $25^{14ff.}$.

I suppose there is hardly a more familiar story in the Bible. Not only do we know the outline, but its interpretation is taken for granted. The allegorical method of interpretation where we have to find the inner meaning of each character and each object, saying, 'This stands for that' and 'this for that,' has been at work on this Parable; and the generally accepted result is that the 'master' in the story stands for God, the servants stand for human beings, the 'talents' of gold for 'talents' in the modern sense of the word; and so the conclusion seems quite simple—the Parable teaches that we all have a varying amount of talents, and that unless we use what we have we shall lose them.

Now I don't want to deny that there is value in this interpretation. It is a solemn truth about this life of ours that if we allow some natural gift that God has bestowed on us to remain unused we shall eventually lose it.

But I don't for a moment imagine that this moral truism was all that our Lord intended to teach by this story. And if we are going to treat the Parable as an allegory of this kind there are a lot of awkward questions to be asked. Why, if the master is God, is He described as 'an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed'? And what is meant by the master's remark that he ought to have invested the money with the 'exchangers'? And, if the 'talent' stands for natural abilities, why does it say that the master gave 'to every man according to his several ability?' And what is the point of the handing over of the one talent to the man who had ten? Could we possibly say that if we neglect some natural gift it is bestowed on someone else?

Questions like these bring us to the recognition that parables are not allegories. They are stories told with all kinds of imaginative detail, designed to leave one major point, or one inescapable question, in the minds of the hearers. Time and again Jesus introduces odd, extravagant, comic, even outrageous behaviour into these stories—just in order to stab us awake and prevent us drawing these trivial morals which rob His teaching of its power.

Usually there is one clear topical reference in the story, something that applies particularly to the situation in which He is speaking; and then a wider application for the Christian life in any age. But both the local and the wider application have always to do with the central subject of our Lord's teaching—the Kingdom of God, that is, human life under the rule of God, what we know as the Christian life, our life in relation to God and, in Him, to our fellow-men, both now and in the future.

To understand the original setting of the Parable of the Talents we must look at the way it is inserted in the Gospels. St. Matthew introduces it right in the middle of a series of sayings and stories dealing with the subject of the return of Christ, and the judgment of the world.

We must realise that this thought of the coming of the End, the final establishment of the Kingdom, was very real and very urgent in the minds of the first Christians. There is clear evidence that many of them expected this world-order to be wound up in their own life-time. And so a great danger arose for the Christian Church—the danger of spiritual complacency, of religious paralysis. People were inclined to say; 'We're in the Kingdom; we're all right; when the Judgment comes the Kingdom will triumph: it's going to happen soon; there's no need for us to do anything meantime.' And it was to people who thought like that that Jesus directed this Parable of the Talents.

That this was the original setting of the Parable is confirmed by the parallel story in St. Luke's Gospel. The Parable of the Pounds delivered

by a king to his servants is virtually the same story as the Parable of the Talents. And it is introduced by the specific statement of St. Luke: 'he spake a parable, because he was nigh to Jerusalem, and *because they thought that the kingdom of God should immediately appear.*' Then there burst on them the story of the pounds, the story of the talents.

And note where the accent falls. I think there is no doubt that the climax of this story lies in the reception by his master of the man with one talent. This is the point in the story where we are almost moved to protest. After all, he didn't steal the money; he didn't embezzle it; and he might well have felt that the others had merely been lucky. Supposing that their business adventures had been less fortunate? He had not taken any risk. He kept the money—and handed it back. The most he might have expected was a tolerant smile for the faithful and cautious steward. Instead, what do we hear? 'Thou wicked and slothful servant . . . take the talent from him, and give it unto him that hath ten talents . . . cast ye the unprofitable servant into outer darkness!'

This is no allegory. This is a deliberate dramatic device to drive home one single point. Action, risk, adventure, expansion! These are the watchwords of the Kingdom of God. To imagine that because God will Himself usher in the final triumph of the Kingdom therefore we need meantime do nothing but hang on to our place in it is totally to misunderstand the nature of the Kingdom. The Kingdom of God isn't a grand spectacle for which we can book our seats; if we think we can have a reserved ticket tucked away in our pockets then we may find that when the Kingdom comes in power the ticket is taken from us and given to another. Right through the Gospels our Lord campaigns against the complacent, careful, passive, cautious conception of religion.

The Parable of the Talents is a warning against spiritual paralysis, based on fear and a comfortable delusion that 'it will be all right in the end.' It is an attack on the religion of 'safety-first'—the religion of saving one's soul. 'He that saveth his soul will lose it,' said Jesus on another occasion, and this Parable is a dramatic expansion of that principle. Life in the Kingdom of God, true Christianity, means giving, adventuring, risking, expanding, advancing. It is the life of the city set on a hill, the life of the candle, burning itself out to give light unto all that are in the house.

Has this Parable nothing to say to the Church of to-day? On all hands you hear people saying this kind of thing: 'We defend our Christian values against the threats of Communism'; 'We must preserve our traditions against all these dangerous new ideas'; 'It is better not to discuss our faith with unbelievers in case we can't answer them'; 'Better not read books that might shake our faith'; 'I was afraid, and went and hid thy talent in the earth.' Worse still, we hear it said: 'This isn't the time to bother with foreign missions: there's enough to do to keep our own country Christian: this isn't the time to plan for Church extension, but to hang on like grim death to what we've got.'

And has this Parable nothing to say to us as men and women groping after the Christian way? Have you never felt the temptation to spiritual stagnation? All of us are at different stages of Christian experience, just as the servants in the Parable had different numbers of talents. And it is natural that what we know of Christ and His power in our lives should be precious to us. And so the danger comes that we try, as it were, to wrap up our religion and hug it close—bringing it to Church on Sundays, perhaps still wrapped up, never exposed to the fresh air that blows from man and God. I knew a man in a camp in Germany during the War who received like the rest of us blocks of chocolate in parcels from home every few months. And for the last three years of the War he deposited every slab of chocolate in store, carefully wrapped in paper and cardboard. Every week he would check up to see that it was still there. Then suddenly came an order to move and jettison all baggage. He went off to secure the chocolate, unwrapped the big parcel, and found a heap of uneatable mould. That is just how it happens with religion that is wrapped up and kept from contact with the real world, never risked in the adventure of daily life, never opened to the wild and dangerous winds of modern ideas.

Let me end with one practical way in which this works out. It is very noticeable to-day that Christian men and women of all ages are shy about accepting responsibilities. Churches are always looking for leaders, and many are holding back, not from any unwillingness to serve the Church, or lack of goodwill, but simply through a sense of unworthiness, or unsuitability. But it is precisely when our faith is at the one-talent level that we are summoned to risk it, to go ahead. We don't save the faith we have by hanging back. We are in danger of losing it altogether. It is when we go ahead on the light we have that the light shines brighter, when we are willing to plunge forward, that the Kingdom becomes more real to us. And it is to the man who adventures his soul that the most blessed words in the Bible are spoken: 'Well done, good and faithful servant . . . enter thou into the joy of thy lord.'

TWENTY-SECOND SUNDAY AFTER TRINITY

## Festival of the Redeemed

BY THE REVEREND T. TUDOR RHYS, B.A., B.D., HINCKLEY

'And the street of the city was pure gold.'—Rev $21^{21}$.

What follows the text is a description of the heavenly Jerusalem, the City of God. It is a joyous prevision of the Festival of the Redeemed and the image evoked by the words of the text tells us three things about it—The Way to It, The Warfare for It, and The Wonder of It.

1. *The Way to It.*—On the plan of the Exhibition in London under the auspices of the Festival of Britain there is a dotted red line. If you follow that line you will arrive at the Dome of Discovery at the right time and all the other wonders will come into view in their proper sequence. It is a 'recommended circulation.' And that, too, is a parable. *How* you go is as important as *where* you are going to. If you want the 'end' you must will the means—'and the street of the city was pure gold.' You must be prepared to travel along the prescribed path.

Heaven, here or hereafter, is for many people simply a vision of the ideal—with the difficulties left out, a desire for a change of place without the cost of a change of heart. It is possible to forget that if the ideal city is paved with gold so is the way to it—with the gold of obedience, the discipline of Christian living, and the duty of doing the will of God.

If the 'perfect world' were to come next week there are people who would not benefit by it, for the change outside can only come as a result of a change within. 'Man cannot accept certainties,' says John Middleton Murry, 'he must discover them.' The street of the city is, indeed, pure gold. The way to the New Jerusalem demands the same care and thought as does the city itself. Old Quakers like William Penn used to put the emphasis in the right place—'No Cross, No Crown.' Our direction here is as important as our destination there.

2. *The Warfare for It.*—'And the street of the city was pure gold.' Gold is the sovereign metal of all the ages and the symbol of this world's highest values. The best poems are in the 'Golden Treasury' and the choicest hours in the Golden Age. Gold stands for this world at its best—'and the street of the city was pure gold.'

But, strange contradiction, gold also stands for this world at its worst. 'The love of money is the root of all evil' and the worst kind of dust in men's eyes is gold dust. Greed, thought Dante, was the vice which, in his day, 'made many peoples live in misery,' and, to this day, says Norman Angell, it is one of the root causes of war. And yet it is with this equivocal metal that the street of the ideal city is paved, the symbol, at the same time, of the world's best—and worst. What an insight into the inner contradiction which lies at the heart of things!

An instance of this contradiction is the Christian's attitude to war. There can be no doubt that war and everything appertaining thereto, is contrary to the spirit and teaching of Jesus. Should not the Christian therefore renounce war and refuse to have anything to do with it? Yet, when the Christian comes to apply that rule of absolute love in the affairs of every day he finds himself in an impossible position. Life as we live it together from day to day is so organized that justice must be administered, law and order maintained, and evil resisted. Indeed, A. N. Whitehead said that 'a literal adherence to the moral precepts scattered through the Gospels would mean sudden death.' The sense of contradiction seems to come from our attempt to live in one world (the world of Nature) according to principles which belong to another (the world of grace). What throws a lurid light upon this world of ours is the fact that Jesus was put to death, not because He was a sinner, but because He was not.

Gold the blessing and gold the curse—and those two are one! and the very ground of the glorified world is paved with it! No wonder that the word of the moment in the world of action is 'tension' and 'dialectic' in the world of thought. Ben Jonson long ago spoke truer than he knew when he said that 'all concord is born of contraries.' That is why life is a ceaseless struggle. There is an absolute difference between good and evil, and every man who has not sinned his will away is free to make his choice. Perhaps the practical word upon this matter is that of Paul in Ph 3: 'I press toward the mark for the prize of the high calling of God in Christ Jesus . . . whereto we have already attained, let us walk by the same rule.' Or, in Dr. Vincent's paraphrase: 'Act up to the ideal which you already have, and follow the rule which it imposes.' And this means constant struggle, but the conflict is not unresolved. In the City of God the street is of 'pure gold.' The adjective will bear all the weight you choose to press upon it. Heaven, no less than the way to it, is paved, not with good intentions, but with hell's evils transformed and earth's best surpassed.

3. *The Wonder of It.*—Readers of the Apocalypse in the early days must have wondered when they read that the 'street of the city was pure gold.' In those days that was just what streets were not. Indeed, even to-day, things can be bad enough. Here is a description of a road in Yugoslavia in 1951: 'The road was execrable—hardly noticeable,

in fact, were it not for the little stones piled along it at intervals for future distribution to prove that at any rate it is paved with good intentions.' Long ago hardly any one dreamed of looking after the roads—or the streets. In summer they were knee deep in dust, and in the winter knee deep in mud. Nobody cared. What can the Seer have had in mind in this image of the street of pure gold? Before the ideal can become reality, the things that are neglected must receive the best attention. What is thought unimportant now must be given the greatest care. What is it, then, that has always tended to be overlooked and neglected? Is it not the individual? The ideal can only come by attention to details and the 'details,' both in peace and war, are always individuals.

A few years ago a prominent social worker was found dead from gas poisoning. In a note read at the inquest she had written to her brother: 'An invalid is a national liability to-day . . . and it seems to be the wisest thing to end my life.' That is to say: as soon as the individual ceases to be of any further use to the State, he, or she, ceases to have any value at all. Contrast this scale of values with that of the Christian, Thomas Aquinas: 'Nothing, not even the highest national, social or religious ideal, may serve as an excuse for injustice toward a single individual.'

The real hindrances to the coming of the Kingdom of God are moral and ethical, and these personal issues can only be decided by each individual for himself. The real struggle is always a moral struggle, and that can only be fought out on the battlefield of each man's will and conscience. 'The final decision,' says Dr. Schweitzer, 'as to what the future of a society shall be depends, not on how near its organisation is to perfection, but on the degrees of worthiness in its individual members.'

The Festival of Britain is a festival of the millions, but the Festival of the Redeemed is also the Festival of the *one*. For the *one* has a gift denied to the millions. The *one* can respond, by a personal act of trust, to the love of God—who loves 'every one of us as though there were only one of us to love.'

> 'Wonder of wonders it must ever be!
> Jesus the crucified, pleads for me!'

Yes, that is the wonder of it all—that 'there is joy in the presence of the angels of God over one. . . .' That is, indeed, the Festival of the Redeemed.

# St. Paul and Women[1]

By Professor John Foster, D.D., The University, Glasgow

It is not uncommon to hear a modern woman say that St. Paul is not counted among her favourite writers. How can an educated person, with a career of her own, and a spirit of independence, be expected to receive such sentiments as the following?

'The man was not created for the woman but the woman for the man' (1 Co $11^{9}$).

'Let the women keep silence in the churches' (1 Co $14^{34}$).

'Wives be in subjection to your husbands' (Col $3^{18}$).

'I permit not a woman to teach, nor to have dominion over a man, but to be in quietness' (1 Ti $2^{12}$).

These passages would however appear in a different light, if the reader understood (1) that they were occasioned by the prevailing prominence of women within the Early Church; (2) that this prominence of women was not accidental, but essential to the Church's progress; (3) that so far from objecting to this prominence of women St. Paul was one who recognized it, habitually used it, and, wishing to use it still, was trying to save the situation from what, in contemporary opinion, might seem excesses sufficient to discredit it.

Early Christianity is often represented, by both friend and foe, as marked by this prominence of women. For the friends, let Origen speak:

'There was such a charm about the words of Jesus, that not only men wished to follow Him to the wilderness, but women also, not being put off by the weakness of their sex, and the proprieties, in going off to the wilderness with the Master' (*Contra Celsum*, iii. 10).

And here is a similar statement from the lips of the enemy. The Emperor Julian is sneering at the Christians as being unworthy of the high position to which his misguided uncle, Constantine, has brought them.

'Nowhere did Jesus hand on to you instructions as to this, nor yet Paul. And the reason is that they never even hoped for you to arrive at such a place of power. They used to be content if they beguiled maidservants, and slaves, and through these the womenfolk . . .' (*Against the Galileans*).

[1] This article is to be included in a Symposium to be published in Greece to celebrate St. Paul's crossing to Europe nineteen hundred years ago.

Among the servile class, be it noted, maid-servants lead the way, and when through these the family is infected, again it is the women who come first. This is a frequent complaint among anti-Christian writers, frequently taken up and answered by second and third century Apologists, that Christianity is a religion which appeals to women.[1] Julian sees such a missionary policy as characteristic even from the days of Jesus and of Paul. Is he right in this ?

With regard to our Lord's ministry, there can be little doubt. One of the amusing incidents at the World Council of Churches, Amsterdam, 1948, was when a theologian of world-wide fame was called in to advise a commission preparing a statement on the place of women in the Church. He thought it sufficient to point to the fact that our Lord called Twelve, and that they were all men. A Scottish Professor rose to ask a question : 'Do I understand that we must follow the apostolic pattern so closely as to ensure that there is a Judas in every Twelve ? '

More might have been said than that. If women were not of the Twelve, women were often with the Twelve. We are pointed to their presence early in His ministry (Lk $8^{2ff.}$), and they are singled out for special mention as a group standing within sight of the Cross (Lk $23^{49.55}$). They have followed from Galilee all the way, even to the end. One version,[2] after the charge made against our Lord, that He forbade tribute to Cæsar (Lk $23^{2}$), adds 'and He perverts the women and children.' One can see where this addition to the text came from. If the first charge refers to the conversation about the coin with its image and superscription, a few days before (Lk $20^{24}$), the second is looking back to such characteristic incidents as the one on their way to Jerusalem, when the women brought their children to be blessed (Lk $18^{15}$). To examine the teaching of our Lord is to find Him often turning to the women among His hearers with an illustration which will appeal to them : He is talking about prayer, and the picture is of a persistent widow and an unjust judge. It is the woman who keeps on till she wins her case. Among the parables of the Kingdom it is the woman who puts leaven in a measure of meal. Even the love of God Himself in seeking the lost is like a woman with ten pieces of silver, who if she loses one piece, lights a lamp and sweeps diligently till she finds it. The women must have been prominent from the start.

When we turn from the Gospels to the beginning of the Church's history in the Acts, it is to find the hundred and twenty in that first congregation in Jerusalem (Ac $1^{13-15}$), having at its very centre, not only the Eleven, but, mentioned even before His Mother and His brethren, 'the women'—presumably those female disciples who had followed from Galilee (Lk $8^{2}$ $23^{49.55}$). And when we ask where this first congregation meets, the answer is, the Upper Room, scene of the Last Supper, of the Resurrection appearances, and now of their waiting for the Spirit. If we seek further detail, the clue may lie in Ac 12, where St. Peter, strangely freed from Herod's prison, knows at which house the brethren habitually gather for prayer, and, going there, gives that shock of joy to the gate-girl, Rhoda. We know the name, not only of the maidservant, but of the mistress. It is 'the house of Mary the mother of John whose surname was Mark.' The first meeting-place on earth for any congregation is the home of a woman.

What is true in Jerusalem in the first days is true of many of the cities to which Christianity soon spreads. First, to the coast at Caesarea, seat of the provincial government : The pioneer-missionary of these parts was later found by St. Paul, and his companion Luke, to have settled here. They stayed at 'the house of Philip the evangelist, who was one of the Seven. . . . Now this man had four daughters, virgins, which did prophesy' (Ac $8^{4}$ $21^{8.9}$). It must have been a remarkable household with four inspired women preachers. It must have been a remarkable church, with such a centre. Then south along the coast to Joppa : Here St. Peter found the church to centre upon 'a certain disciple named Tabitha, a woman full of good works and almsdeeds which she did' (Ac $9^{36}$). To the north at Antioch there is, it is true, no mention of women among the prophetic leadership, but in the Gentile mission, which from here begins, the prominence of women is startling. It is not too much to say that in almost every place where St. Paul founds a church, women are most prominent among the nucleus, sometimes the only ones who believe.

This year Christians in Greece are celebrating St. Paul's first crossing to Europe. We may well begin to examine the record from this point (Ac 16). A vision in the night showed Paul a *man* of Macedonia, but when he landed at Philippi what he found was a place of prayer by a riverside where on the Sabbath devout *women* came together for worship. One of these, Lydia, who owned a business in Thyatirian dyed-stuffs, 'was baptized and her household.' On go the missionaries to Thessalonica, where they convert 'of the devout Greeks a great multitude, and of the chief women not a few' ($17^{4}$). Similar is the report about

[1] This subject is developed in the writer's *After the Apostles* (S.C.M. ; 7s. 6d.), to be published in September.

[2] Marcion's.

Berœa: 'Many [of the Jews] believed; also of the Greek women of honourable estate, and of men not a few.' Notice that here, when it comes to Gentiles, women are put first, and are remarked about for their quality.

The spectacular opportunity of Athens seems to have resulted in a comparative failure. The consolation is that 'certain men clave unto him [Paul], and believed; among whom also was Dionysius the Areopagite, and a woman named Damaris, and others with them.' Of the two worth naming one is a woman (17 [34]).

Next, to Corinth: It is here that Priscilla and Aquila first appear, the wife whose name is never omitted when her husband is mentioned, and whose name in four cases out of the six precedes his. Some have surmised that it might be because of distinguished birth. It is nearer to the spirit of the New Testament to assume that she counted for more than her husband in the affairs of the Church. In 18[26], for example, it looks as though she had the leading part in the further instruction of Apollos. Hostess of the Church, we find her, in Corinth, Ephesus, and Rome (for business took the pair to all three cities); chief instructor of one of the foremost missionaries, Apollos; intimate friend of the greatest missionary of all, St. Paul; we may indeed exclaim, What a woman!

Hostess of the Church—the phrase reminds us that, not in Jerusalem only, but everywhere, this is the period of 'the church which is in the house.' Of the six passages in the Epistles where greetings are sent to a house-church, five include a woman's name among the leaders (Ro 16[5. 15], 1 Co 16[19], Col 4[15], Philem 2; the exception is Ro 16[14]). The example of Mary the mother of John has been well followed.

To press on with the Apostle to Rome: In the list of greetings which ends the Epistle to the Romans St. Paul mentions twenty-six people. Of these no less than eight are women. Moreover of these eight, six are given a distinction, Prisca by being put first; Mary 'who bestowed much labour on you'; Tryphæna and Tryphosa 'who labour,' and Persis 'who laboured much in the Lord'; and, beyond all, the mother of Rufus who has mothered the Apostle himself. All this is an indication of the importance of the female element in the Church of the Empire's capital in the first century.

The whole of this subject of 'St. Paul and Women' reminds us that, as with so much besides, procedure which was to characterize the whole story of the progress of the Faith begins with the first and greatest missionary. For one of the surest facts of Church History is this: To the spread of Christianity, from the days of St. Paul even to our own, women have made a most outstanding contribution.

# Contributions and Comments

## The Teraphim

Professor A. Vincent of Strasbourg has recently offered [1] an explanation of the conduct of Laban when searching for his lost Teraphim in the tents of Jacob.[2] He points out that the menstrual impurity which Rachel alleges would suggest very plainly to Laban that he could not expect to find his household gods in her proximity. She was impure, and she could not therefore be in contact with the gods.[3] So it would not occur to Laban—as a modern reader might expect it to occur—to ask her to get up that he might search. This simple explanation is readily convincing. We need not follow Vincent in his further remark that Rachel was perhaps not sensitive to this feeling of religious impropriety. He notes that on another occasion she was prepared to use mandrakes as a magical means of regaining her husband's affection (Gn 30[14]) and deduces the possibility that she had not the same attitude to religious matters as her father. The plain fact is that she acted deceitfully, and we have no reason for believing that had she really been in an impure state she would have dared to hide the Teraphim as she did.

This note by Vincent suggests a comment on a similar situation in 1 S 19. When Michal wished to conceal David's flight, she placed the Teraphim by his bed-side,[4] and arranged the bed with goat's hair showing on the pillow in such a way as to suggest that a sick man was occupying it. The messengers of Saul dared not approach; here was the man they sought, but under the protection of the Teraphim. The story is much abbreviated, but it seems clear that the messengers returned to Saul with the report that David was ill. Saul, perhaps suspecting some ruse, sent them again,

[1] A. Vincent, 'L'Ancien Testament et l'Histoire des Religions' in *Oudtestamentische Studiën*, viii. [1950], 284 ff.

[2] Gn 31[17ff.].

[3] Cf. Skinner, *Genesis* [*ICC* 1910], 398; cf. Lv 15[19], etc.

[4] ‏בֹּאשׁ‏; cf. W. E. Barnes, in *JTS.*, xxx. [1928–29], 177 ff.

and this time they came near enough to see that David was not in the bed at all.[1]

The much-debated question of the Teraphim finds no final solution,[2] but a survey of the different passages in which it is used suggests that the view of Albright[3] and Lods[4] is nearest to the truth, namely, that Teraphim is a term used for various objects repugnant to later religious thought, though some of these were earlier accepted within Yahwism. In the story of Jacob and Laban the objects are clearly household gods, and striking confirmation has been found of the authentic background to the story in the Hurrian Nuzi tablets. Possession of the household gods meant headship of the family. Where there was an adopted as well as a natural son, the former could only inherit a share of the property; the natural son inherited the household gods. Rachel was stealing the headship of the family from her brothers (cf. Gn 31[1]).[5]

In the story of David and Michal, the objects referred to would appear to be images designed to aid healing.[6] We may compare perhaps the figurines described by Albright as aids in childbirth.[7] Elsewhere, in Jg 17–18 and Hos 3[4], the objects referred to are regarded as an essential part of the cultus of Yahweh himself,[8] a reminder perhaps that we do well to be cautious in concluding, as some recent writers do, that there was no image worship officially within Yahwism. The argument from silence is not always entirely convincing, and it may well be that our records have been purified of some of the references which might otherwise betray the existence of images fully accepted even in the time of the early prophets.[9]

A further comment may be made on this material. It seems very probable, from the available evidence, that the cult of the mother-goddess was brought into Canaan about 1600 B.C., possibly from Mesopotamia.[10] Is it perhaps possible that there was an old tradition in Israel that it was Rachel who imported this cult? [11] Rachel appears in a curious guise in certain Old Testament passages, and was regarded as the mother of Israel in a very special sense.[12] The cult of the mother-goddess was extremely popular, and a story associating its origin with Rachel would also have a strong appeal. If so, then the compiler of the E traditions, to which Gn 31 belongs, may have had at his disposal two stories, one concerning the theft of the household gods, and one concerning the importing of the mother-goddess figurines, and he

[1] Cf. W. E. Barnes, *loc. cit.*, and Sidney Smith in *JTS.*, xxxiii. [1931–32], 33 ff. Barnes cites a parallel from the Indians of Panama who tie 'devil' strings across the pathway to the house in which a person is dying to hinder the approach of evil spirits. Smith explains the etymology of Teraphim as connected with רפא—to heal (cf. *Realencyclopädie des Judentums*). Teraphim would then be 'those who bring health.'

[2] Cf. A. R. Johnson, *The Cultic Prophet in Ancient Israel* [1944], 21n. for references to the literature.

[3] Cf. *From the Stone Age to Christianity* [1940], 237 f.

[4] Cf. *Israel* [1932], 500 (Eng. tr., 431); cf. תֶּרֶף in later Hebrew and esp. 2 K 23[24]. Note also the use of Teraphim in 1 S 15[23] as equivalent to iniquity (און).

[5] Cf. Millar Burrows, *What Mean These Stones?* [1943], 91, 259 f.; C. H. Gordon, *The Living Past* [1941], 178; cf. also Driver, *The Book of Genesis* [Westminster Commentaries, 1904], 283, quoting Ewald to the effect that Rachel hoped to carry with her the good fortune of her paternal home. Smith (*loc. cit.*) quotes a text from Arrapha (not far from Nuzi) which contains the same legal statements as the Nuzi tablets, and attributes this (rightly as now appears) to Hurrian influence.

[6] Cf. the etymology from רפא, though this is doubtful in view of the alternative explanation given by Albright and Lods. Perhaps the word for which Teraphim was here substituted bore some resemblance to Teraphim and was derived from רפא.

[7] *From the Stone Age to Christianity* [1940], 237 f.; cf. Mélanges, *Dussaud I.* [1939], 119. These particular figurines represent women about to give birth, and presumably were expected to have some kind of magical effect.

[8] Hosea especially envisages the depriving of Israel of these objects as part of a period of discipline (cf. *E. Br.* [14], xxi. 946). The LXX rendering δῆλα which suggests אורים may be due not to a different Hebrew text but to a desire to avoid mentioning this repugnant object.

[9] Cf. G. E. Wright, *The Old Testament against Its Environment* [1950], 23 f. Wright (p. 24 n.) admits that the cult of the brazen serpent may be an exception. It is difficult to avoid the conclusion too that whatever may have been the original purpose of the calves set up by Jeroboam I. (cf. Wright, p. 26 n.), they had become objects of worship and were regarded as images by the time of Ahab (cf. the name עגרן found at Samaria. J. W. Jack, *Samaria in Ahab's Time* [1929], 145 n., says that this represents the equating of Yahweh and the calf, and compares also the use of אֲבִיר in Gn 49[24] (for אָבִיר cf. Is 10[13]). Elijah raised no protest against current practices in the cultus. Such protest is to be found only a century later in Amos (for example, 8[14]) and Hosea (for example, 8[6]).

[10] Cf. Gordon and May, *Culture and Conscience* [1936], 93 ff.

[11] Gordon and May, *loc. cit.*; note the faithfulness with which the traditions reflect cultural evolution.

[12] Cf. Gn 35[20] which speaks of a pillar to Rachel on the road to Ephrath (the equation with Bethlehem is probably a gloss in view of the other evidence as to the localization of this pillar); Jer 31[15], Rachel's weeping at Ramah, on the border of Ephraim (cf. 1 S 10[2]), a picture of the weeping tribal mother (cf. W. Rudolph, *Jeremia* [1927], 167).

made of these a humorous story (for such it would seem to be) of how Rachel outwitted her father and hid these 'precious' objects by sitting on them.[1] At a later point in his narrative, the E compiler then described the burial of the images (Gn $35^{2-4}$) thus emphasizing his repudiation of such things, but clearly utilizing an old tradition about the sacred place at Shechem (cf. also Jos 24). That we may not unreasonably look for humour in the Old Testament in the handling of ancient traditions is evident from the story of Balaam (Nu 22–24) and from the adventures of the Ark in 1 S 4–7.

PETER R. ACKROYD

*The University, Leeds*

## Galatians ii. 3–8 : As an Interpolation

IT is obvious to any one reading the second chapter of the Epistle to the Galatians that *vv.*$^{3-8}$ are parenthetic. But the passage differs from the usual Pauline parenthesis. Whenever Paul breaks off in his argument it is normally to expound or elucidate some point and then the argument continues from the explanatory passage itself. Thus it is not possible to remove the parenthesis without damaging the argument.

Upon examination of Gal $2^{3-8}$, however, several peculiarities appear. The first is that, while its absence does not damage the course of the argument, the passage can stand alone like a minor letter inserted in the main Epistle. On the other hand its removal restores the smoothness of the factual accounts which lead up to Paul's defence in $2^{14ff.}$. The argument then proceeds by stages of almost equal length—Paul's calling, $1^{13-17}$; his first visit to Jerusalem, $1^{18-24}$; his second visit to Jerusalem, $2^{1.2.9.10}$; Peter's visit to Antioch, $2^{11-14}$.

[1] Cf. Skinner, *Genesis*, 398; H. P. Smith, *Samuel* [*ICC*, 1912], p. xxxiv.

Secondly, there appears to be a contradiction of Paul's esteem of the Apostles. In $2^{9}$ they are οἱ δοκοῦντες στῦλοι εἶναι. But the writer of *v.*[6] is not concerned with what they were or were reputed to be. The nigh scornful phraseology here seems inconsistent with the appeal in $2^{9-10}$ where Paul's mission to the Gentiles is shown to have Apostolic approval.

Thirdly, of the vocabulary used in this passage, three words—παρεισάκτους, κατασκοπῆσαι, εἴξαμεν—occur nowhere else in the New Testament and two more—διαμείνῃ and the phrase πρόσωπον . . . λαμβάνει—occur nowhere else in the Pauline writings. But the greatest peculiarity is the presence of the Greek word, Peter—Πέτρος. Elsewhere in Galatians, and throughout his other Epistles, Paul uses the Aramaic form—Κηφᾶς. Some writers, notably Ephraem, have tried to remedy the inconsistency by turning all the references to read Πέτρος but nowhere is Κηφᾶς found in the present passage.

From these facts it may be assumed that Gal $2^{3-8}$ is: (*a*) an interpolation; (*b*) by a writer of Paul's way of thought, though even more critical of the position of Peter and the other Apostles; and (*c*) by a Greek.

For us the identity of this writer must be a matter for conjecture, but does it not seem possible that it was Titus? Perhaps while acting as amanuensis or as a messenger for Paul (to which office 2 Corinthians bears witness), he wrote a note, furthering as he hoped his master's cause. This he may have inserted in the Epistle under Paul's hand, suggesting its origin by the use of the Greek Πέτρος, the intimate nature of the subject, and the bold reference to Τίτος . . . Ἕλλην ὤν. Subsequent copyists would have incorporated the note into the main text of the Epistle.

DAVID WARNER

*Kelham*

# Recent Foreign Theology

**The Descensus ad Inferos.** A careful and detailed study of the history of the idea of the Descent of our Lord to Hell has been written by W. Bieder, of the University of Basel.[1] The first chapter deals with the views of the Reformers on this subject and traces the discussion about it from their day to our own—the long bibliography at the end of the book testifying to the fullness of the author's reading. The second chapter deals with a number of texts in the New Testament which have been brought into connexion with the idea—Mk $3^{27}$ and Mt $12^{29}$ $12^{40}$ $16^{18}$ $27^{51b-53}$, Mk $16^{4}$ (Old Lat. MS. k), Lk $23^{42f.}$, Ac $2^{24-31}$, Ro $6^{3ff.}$ $10^{7}$ $14^{9}$, Col $2^{14f.}$, Ph $2^{10}$, Eph $4^{8-10}$, the Epistle to the Hebrews, Rev $1^{18}$, 1 $P3^{18-20}$ $4^{6}$—and holds that none of these contemplates a *Descensus ad Inferos* in the sense that later developed. The starting-point for that is found in the Gospel of Peter, which is examined in the third chapter, together with the Jeremiah Apocryphon, the Shepherd of Hermas, the Christian Sibyllines, the Christian

[1] *Die Vorstellung von der Höllenfahrt Jesu Christi: Beitrag zur Entstehungsgeschichte der Vorstellung vom sog. Descensus ad inferos* [1949]. (*Abhandlungen zur Theologie des Alten und Neuen Testaments*, No. 19). Zwingli Verlag, Zürich.

Interpolations in the Testament of the Twelve Patriarchs, the Ascension of Isaiah, the Odes of Solomon, and Irenaeus. The final chapter examines the variety of motives that went into the development of this myth, which is found quite early in Asia Minor and Syria. Valuable as the study is, it does not touch the question of the ultimate sources of the idea, which lie much farther back than any of the documents here dealt with.

---

**Pentateuchal Criticism.** The untiring Professor J. Coppens, of Louvain, has given us a posthumous work by the late A. Van Hoonacker, written in Latin, and treating of the literary composition of the Hexateuch.[1] Professor Coppens himself has contributed a short Introduction in Dutch. Van Hoonacker first establishes that there is no Scriptural evidence that the Pentateuch was written by Moses, and then by methods similar to those of critics generally examines the legal and historical sections of the Hexateuch and establishes the existence of the documents J, E, D, P. The importance of the study lies in the fact that it was written by a distinguished Roman Catholic scholar at a time when Catholic scholarship in general did not favour literary-critical studies. The solution of the Pentateuchal problem here offered, however, differs in some important respects from that of the Wellhausen school. Like that school Van Hoonacker recognizes the Deuteronomic Code to be the law-book of Josiah, but he holds the Priestly Code to be older than D, yet younger than J and E. The combination of J and E he places between the compilation of the Priestly Code and the writing of D. He also places the combination of the Priestly Code with JE at an earlier date than the addition of D, though subsequently to the composition of D. By this means he offers an explanation of the fact that D is not so much integrated into the Pentateuch as attached to it, and that attachment he ascribes to a date not earlier than the Exile. It will be seen that there are important original elements in this solution, and it offers one more proof that there is no stagnation in Old Testament studies.

---

**Brunner's Dogmatics.** The many friends Emil Brunner has in this country will welcome the second volume of his *Dogmatik*, which is devoted to the Christian Teaching on Creation and Redemption.[2] It treats of the Creator, of man as the creature of God, of man as sinner and of the consequences of his sin, of the redemptive work of Christ, and of the Person of Christ. The first thing that strikes the reviewer is the little place the Old Testament has in this book. The Scripture Index shows less than one-fifth as many references to the Old Testament as to the New, and while this may be natural in dealing with the Person and Work of Christ it is more surprising in dealing with the other subjects treated. It appears to be deliberate. For Brunner observes (p. 7) that the witness to the Creation which is primary for him is not to be found in Genesis but in the Prologue to the Fourth Gospel, and again (p. 64) that for the revelation of the character of God the New Testament and not the Old is primary, and yet again (p. 247) that the unity of the Old Testament revelation cannot be found in the Old Testament itself, but only in Christ. It may be agreed that the New Testament is ultimately regulative for Christian theology, but the Old Testament has always belonged to the Bible of the Church, and much in its teaching was taken over into Christian thought, and a much fuller recognition of the Old Testament preparation for, and anticipation of, Christian teaching could be justified. It is further to be observed that Brunner treats first of the Work of Christ and then of His Person. This reversal of the common order of treatment is to be commended, for interest in the Person of Christ grew out of the experience of His achieved Work of redemption. There are a number of valuable excursuses scattered throughout the book, in which such subjects as Bultmann's '*Entmythologisierung*' theory (pp. 221 ff., 311 ff.), and the typological interpretation of the Old Testament (p. 247ff.) are dealt with. In the course of the latter the author observes that Vischer offers at once a valuable gift and a dangerous temptation to arbitrary interpretation.

---

**The Notion of the Desert.** Dr. Alfred Haldar has published a short study of the notion of the desert in the religious environment of Israel and in the Old Testament.[3] Like much of the recent Scandinavian work, this study revolves round the New Year Festival and the dying and rising god, and rests on the assumption of a fundamental

[1] *De compositione litteraria et de origine mosaica Hexateuchi disquisitio historico-critica : een historisch-kritisch onderzoek van Professor Van Hoonacker naar het ontstaan van de Hexateuch op grond van verspreide nagelaten aantekeningen samengesteld en ingeleid* [1949]. Paleis der Academiën, Brussels.

[2] *Die christliche Lehre vom Schöpfung und Erlösung* (*Dogmatik*, Band 2) [1950]. Zwingli Verlag, Zürich.

[3] *The Notion of the Desert in Sumero-Accadian and West-Semitic Religions* [1950]. (Uppsala Universitets Årsskrift [1950], 3.) Lundequistska, Uppsala, and Harrassowitz, Leipzig.

similarity between the cult of Israel and her neighbours. The author starts from Sumero-Accadian literature and shows that the desert is parallel to the underworld in the ritual of the fertility cult. The steppe-land is first flourishing and verdant until enemies from the desert invade it and reduce it to a desert. At this moment we have the god's *descensus ad inferos*, followed by his triumphant resurrection and the restoration of fruitfulness to the fields. The same cycle of thought is next illustrated from the Ras Shamra texts. Finally a number of passages from the Old Testament are cited, in which allusions to details of this ritual are found, and it is claimed that Yahweh was worshipped as a dying and rising God in pre-exilic Israel with rites comparable with those of her neighbours. Here it must be agreed that in pre-exilic Israel it was often the case that many, including kings, followed the fertility cult rites. This is insufficient to establish that Yahweh was fundamentally a dying and rising God, or that remnants of the ritual of such a God are to be found in the Old Testament. Allusions to such a ritual, and especially hostile allusions, may be expected, and some of the passages cited by Dr. Haldar may be such. But most contain no necessary allusion to such a ritual. Moreover, we nowhere find any ritual text that can be compared with the non-Israelite texts as a whole. While, therefore, we may be grateful to Dr. Haldar for this valuable study, we must beware of being swept to conclusions that go beyond the evidence, and of reading into the Old Testament what we find outside.

---

**Axiology.** A study of much subtlety from the pen of G. P. Widmer is devoted to the philosophical and theological examination of axiology, or the science of values.[1] An introduction offers a critical survey of thought in this field, after which the book falls into two parts, the first dealing with the philosophical question and the second with the theological. To summarize its argument in a few lines is impossible, but it should be made clear that this is not a revival of Ritschlianism. The author observes (p. 10) that the School of Ritschl distinguished arbitrarily between judgments of being and judgments of value, whereas he refuses such a distinction, and seeks a position which avoids the errors of subjectivism and of objectivism. In the religious sphere he finds a symbiosis of reason and faith in relation to Christ in whom the theandric relation is actualized, and who is, for the believer, the centre of history. Belief about Him and response to Him belong together, and this fundamental faith which issues in an enduring relation to Him is distinguished from the formulation of the faith in articles. 'Faith in its axiological aspect,' he says (p. 115), 'may be defined as a manner of being and acting, oriented towards God by grace; it does not reach God in His essence, but in His revelation: Jesus Christ.' Of the acuteness and penetration and learning of the author there can be no doubt, though to the reviewer his thought is often elusive. There is a short Preface by A. Reymond, in which some of the ideas of the book are summarized in a dozen pages.

[1] *Les valeurs et leur signification théologique* [1950]. Delachaux et Niestlé, Neuchatel and Paris.

---

**Sellin's Introduction to the Old Testament.** Many English readers are familiar with Sellin's *Introduction to the Old Testament* in its English translation, which was made from the third German edition. Few scholars were more ready to revise their opinions than Sellin, and the successive German editions brought many changes, often on major questions, down to 1935, when the last edition that Sellin himself revised was published. Now after fifteen years a further edition has appeared,[2] this time revised by Professor L. Rost, and the long period of usefulness of this compact Introduction is again prolonged. Throughout the book there are improvements of style, and additions that bring it up to date, especially in its bibliographies, while a new section deals with the literary types found in the Old Testament. Altogether the present volume contains about twenty pages more than the earlier. The positions adopted are substantially those which Sellin himself reached, but the student will value the deft references to more recent work. The whole is a marvel of compression, and there is even an appendix which includes the books of the Apocrypha and Pseudepigrapha. It is much to be regretted that Sellin himself died soon after the end of the War, and was unable to revise this edition himself, but the reviser has earned a gratitude which will be widely shared for making it available. It is to be hoped that English writers will no more refer to the abandoned positions of the antiquated English edition without comparison with this new edition. In a short Preface Professor Rost briefly reviews Sellin's life and work, and tells us that after his retirement in 1935 his work was hampered owing to his resolute opposition to the Nazis and the German Christians.

[2] *Einleitung in das Alte Testament*[8], by E. Sellin, revised by Professor L. Rost [1950]. Quelle und Meyer, Heidelberg.

**Feine's Introduction to the New Testament.** The companion volume to the preceding work has simultaneously appeared in a new edition. This is the ninth edition, whose revision, like that of the eighth edition, which was published in 1936, was undertaken by J. Behm.[1] Unhappily Behm died in 1948 at the early age of sixty-five, when the MS. was ready for the press, and it has had to be seen through the press by another. The reviewer has not access to the previous edition, so he is unable to test the extent of the revision, but the abundant references to recent literature bear witness to the effort to bring the work up to date. It is on a much larger scale than the companion work, and is almost twice as large a volume though it deals with a much less extensive literature. Its point of view is conservative throughout. Thus, the Fourth Gospel and the Apocalypse are both firmly held to be from the hand of the Beloved Disciple. Following the Introduction to the individual books of the New Testament there is a section dealing with the growth of the Canon, and another dealing with the history of the Text of the New Testament. The numerous editions through which the work has gone testify to its proved usefulness, and it will continue to serve a new generation of students in its revised form. Its bibliographical fullness will give it value for many readers, quite apart from its discussion of the many problems attaching to the New Testament.

H. H. Rowley

*Manchester University*

[1] *Einleitung in das Neue Testament*[9], by P. Feine, revised by J. Behm [1950]. Quelle und Meyer, Heidelberg.

# Entre Nous

### A South India Diary

*A South India Diary*, by Bishop J. E. Lesslie Newbigin (S.C.M. ; 7s. 6d. net), was bound to be an interesting book because it is written by a Church of Scotland minister who became Bishop of Madhurai and Ramnad in the Church of South India. In the Foreword Bishop Newbigin gives a fascinating account of the steps by which union in South India was reached. The fourfold basis of that union is extremely interesting. It consists of four points. (*a*) The Holy Scriptures of the Old and New Testament as containing all things necessary to salvation, and as being the full and ultimate standard of faith. (*b*) The Apostles' Creed, as the baptismal symbol ; and the Nicene Creed as the sufficient standard of the Christian Faith. (*c*) The two sacraments ordained by Christ Himself—Baptism and the Supper of the Lord—ministered with unfailing use of Christ's words of institution, and of the elements ordained by Him. (*d*) The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the Unity of the Church. Truly the United Church started from a magnificent beginning.

In Bishop Newbigin's diocese there are five hundred and fifty village congregations, two colleges, six high schools, three training schools, two industrial schools and about one hundred and sixty ordinary elementary schools. He is impressed with the danger of becoming immersed in administration. 'Ministration is swallowed up in administration.' 'There is a terrible danger that the Church should become a large social service organization with its centre in a modern streamlined office rather than God's family with its centre in the apostles' teaching, and fellowship, the breaking of bread and prayers.' 'A right stand at the very start will help to reverse that trend which already makes most pastors love, honour, and desire a drawerful of files far above a shelfful of books.'

The spirit in which the Union was achieved and is carried out is truly Christian. At one meeting of the Synod some one said : 'The demand to know where we are going is one which no Christian has a right to make.' Bishop Newbigin says: 'At the last meeting [of his pastors and presbyters] I put a large Bible on the table and pointed out that our constitution was already there, and we were only making local rules.'

The great impression of this book is that here the history of the Early Church is being re-enacted. Here are husbands and wives split for the sake of Christianity ; here are devils being cast out ; here the Church settles the quarrels of the community ; here even are wandering preachers, some of them genuine, some of them presenting all over again the problem which made the writer of the *Didache* tell the Christian congregations about the turn of the first century that they must regard with grave suspicion the wandering evangelist who wanted to stay more than two nights in the one place !

There is a great story of a simple, happy preacher called Sundaram. He appeared to greet the

Bishop with a stainless steel baton which he used rather as a drum-major uses his staff. He had been in Burma when the Japanese invaded it. He was teaching Christ there and he was arrested as a spy. Everything he had, including his Tamil Bible, was taken from him and he was bound hand and foot to a post. A Japanese officer came in. He saw the Tamil Bible. 'Then he looked up at Sundaram with an expression of inquiry and made the sign of the Cross on the palm of his hand. Sundaram wagged his head in assent. Then the officer went up to Sundaram and stood alongside him, with his arms stretched out in the position of crucifixion. Then he cut the ropes with which Sundaram was bound, gave him his Bible and his other possessions, handed to him his steel baton and sent him away.' In the shadow of the Cross enemies became brothers.

There is not a page of this book without interest. As we follow Bishop Newbigin touring his diocese in ramshackle buses, in bullock carts, in his own car, on the pillion of a motor bicycle which could climb mountains, on foot, we get again the authentic thrill of the Acts of the Apostles. When one has finished his book one does not want to criticize it; one wants to get to one's knees and pray that the modern apostles of the Church of South India may be blessed and strengthened in their task.

WILLIAM BARCLAY

---

### Prayers for Children

At one place in his 'Journal' Wesley records: 'I spoke to the children, the hardest part of our office.' Certainly most of us make a sorry shape at it! But there is something even harder. 'When I was a child,' said Paul, 'I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.' How difficult it is to think oneself back into the far-off days of childhood, and, on their level once again, think and speak and understand as children do. Hence books of prayers for children are not, as a rule, very impressive. Brenda W. Holloway has been much more successful. Her book, *Prayers for Children* (University of London Press; 3s. 6d. net), has an enthusiastic Foreword by the Bishop of Gloucester, who says that, had it been in being in his day, he should have used it constantly. And, indeed, there is much to be said for it. The prayers are short, and very varied, and deal with the things in which children are interested. Moreover, they are notably simple and sincere. All will not like the fact that Thou and Thee have been replaced by You and Your. It is done, of course, to prevent any sense of remoteness growing up in the child's mind. But God is very great; and a distinction between Him and others is, for some of us, essential. Perhaps the best way to give an idea of the book is to quote one of its prayers. 'Our Games. O God, the Giver of all strength, we praise You for our bodies, which are so wonderfully made. Thank You for making us able to run, to skip and to jump; Thank You for the joy of games played with bats and balls, for the thrill of running through fields and playgrounds, for the excitement of team matches, and for school sports and matches; Thank You for the friends who play with us, and for the people who make our games possible; the groundsmen, the park keepers, those who arrange our matches, the umpires, and the men and women who make our bats and balls. Please teach us to play our games fairly, to keep the rules honestly, to be humble when we win, and brave when we lose.'

There are much more spiritual prayers than that in the book, yet few that are more in the child's world.

A. J. GOSSIP

---

### Practical Mysticism

Cecil Woodhouse Smith's fascinating biography of Florence Nightingale, in its account of her rich, many-sided, turbulent yet controlled personality, her far-ranging activities, and her massive achievement, shows her to have been an intensely religious woman, given to prayerful meditation and the study of the mystics. But her exact position remained somewhat undefined. At one time she almost joined the Roman Church. Yet she had a proposal for propagating a vague Theism, and she put a scornful estimate on the religious value of the simple Bible stories of the Old Testament. Most characteristic and definite is her principle that union with God was a necessary qualification for the performance of God's work, a preparation for action. 'Religion,' she wrote, 'is not devotion, but work and suffering for the love of God. . . . The way to live with God is to live with Ideas—not merely to think about Ideas but to do and suffer for them.'

---

Printed in Scotland by MORRISON & GIBB LIMITED, Tanfield Works, and Published by T. & T. CLARK, 38 George Street, Edinburgh. It is requested that all literary communications be addressed to THE EDITOR, King's Gate, Aberdeen, Scotland.

## SUBJECTS


PAGE

Advent, First . 165, 194, 195
,, Second . 161, 169
Anarchy . . . 248
Anarthrous Predicate in Hellenistic Greek . . 314
Apollos and the Logos Doctrine . . . . 301
Apostolic Succession . . 269
'Arepo' in the 'Sator' Square 316
Assumption Dogma . 134, 258
Atheism . . . 281
Baptism . 138, 274, 356
,, Theological Issues 124, 254, 356
Barth, Karl . . 66, 129
Berdyaev . . . 129
Bible, Authority of . 33, 76
Biblical Scholarship, Living Issues in 4, 36, 67, 207, 269, 356
Blindness . . . . 87
Bonds . . . . 89
Brunner, Emil . 66, 165, 238, 381
Buddhism, Chinese . . 235
Cairns, David . . . 72
Camel, The . . 160, 192
Capitalism . . . 248
Carey, Bishop . . . 319
Christ, Acceptance of 88, 284, 321
,, Atonement . . 239
,, Attitude to Institutions 259
,, ,, ,, Scripture 175
,, Baptism . . 274
,, Claim to be Divine . 31
,, Incarnation 165, 194, 195
,, Intimate Friends of . 291
,, Jesus as a Religious Man 365
,, the Light . . 149
,, Mind of. 175, 195, 238, 259, 291, 323, 365
,, Teaching of, Humanistic Aspects . 3
,, and Time . . 225
,, Transfiguration . 189
,, Triumphal Entry . 154
Christianity, Achievements of 263
,, Buoyancy . 339
,, Influence on Language . . 28
,, Is it True? . 279
,, Parables illustrate . . 277
,, Practical . 189
,, Speaks to our Condition . 149
,, and World Order 194
Christmas . . 84, 95
Church, Authority of . . 77
,, A Corporate Group . 162
,, Membership . . 226
,, and Ministry . . 269
,, and the N.T. . 77, 207
,, Persecution of . 252
,, and Theatre, Comparison between . 27
Communism . . . 248
Comparative Religion and Evangelism . . . 16

PAGE

Conflicts, Contemporary . 193
Conversion . 88, 284, 321, 352
Co-Workers with God. . 337
Creeds, Christian . . 42
Crucifixion, Day and Date of. 290
Dead Sea Scrolls . . 10
Dedication, Sense of . . 367
Deification of the Priesthood. 259
Deuteronomy . . . 353
Divine Guidance . . 227
,, Kingship and the O.T. 36
Doddridge, Philip . 120, 328
Donatist Movement . . 136
Easter . . . . 182
Ecumenical Movement 105, 163, 207, 263, 269
Endurance . . . 90
Engnell, Ivan . . . 69
Episcopacy . . . 271
Eschatology . . . 161
Eternity and Time . . 225
Ethics, Christian . 66, 130, 198, 244, 249
Evangelism and Comparative Religion . . . 16
Evil, Problem of 34, 153, 212, 246
Existentialism . . . 73
Exodus . . . . 71
Faith and Duty . . 66
'Faith' in James . . 311
,, and Justification . 311
Fasting . . . . 118
Fear, Ministry of . . 142
Fellowship . . 151, 194
Finding God . . . 152
Foreign Theology, Recent 62, 93, 125, 157, 190, 222, 286, 318, 349, 380
Forgiveness . . . 229
Francis of Assisi . . 73
Freedom, Relativity of . 193
Friendship . . . 293
'Frontier' Life . . 162
Fuchs, Emil . . . 63
Future Life . . . 161
Galatians, Epistle . . 202
Gambling . . . 65
Giving and Receiving . . 64
God, Activity in History . 34
,, Faithfulness of . . 85
,, Love of . . . 239
,, Providence of . . 365
,, Sufficiency of . . 87
Golden Rule . . . 115
Gospel, Heart of . . 129
,, Novelty of . . 195
,, Simplicity of . . 238
Greatness . . . 282
Hands of Christ . . 279
Hardheartedness . . 305
Harvest. . . . 337
Hebrew Prophets . . 5
Hebrews, Epistle . . 294
*Heilsgeschichte* . . . 102
Henson, Hensley . . 191
*Herem* . . . . 354
History, Christian Theology of 225

PAGE

Holy Spirit . 97, 215, 218
Hope . . . . 340
Humanism and Christian Humanism . . 3, 110, 295
Humility . . . 366
Hutterians . . . 139
Hymns . . . . 320
Ideal Community . . 52
Intemperance, Christian . 130
Intercommunion . . 354
James, Epistle of, Date . 311
,, ,, 'Faith' in . 311
Johannine Thought . . 106
Joy, Christian . 58, 98, 118, 119
Kierkegaard . 27, 61, 267, 284
Kingdom of God . 53, 145, 226, 259, 323
*Koinonia* . . . 150
Language, Influenced by Christianity . . . 28
Law, Christ's Attitude to . 261
Leiden Congress of O.T. Scholars . . . 48
Lent . . . . 118
Life, Mystery of . . 366
Logos Doctrine and Apollos . 301
Loisy's Origins of the N.T. . 1
Loneliness, Discipline of . 186
Lord's Prayer . . . 289
Love . 26, 98, 130, 198, 242, 340, 341, 343
,, and Righteousness . 28
Luther, Martin. . 201, 326
Man, Doctrine of . . 163
Man's Life a Unity . . 289
,, Need of God . . 88
Mannheim, Karl . . 79
Mark, St., Gospel of . . 233
Materialism, Curse of . . 114
Maurice, F. D. . . . 127
Methodism . . . 266
Ministry, Apprenticeship to 100, 178, 234
,, Church and . . 269
Moffatt Concordance . . 104
Monasticism . . . 169
Mosaic Authority of Pentateuch . . . 67, 200
Muslim Institutions . . 135
Mysticism, Practical . . 384
Myths . . . 161, 327
Naaman . . . 282
Naturalism . . 257, 295
New Testament, Development of . . 263
,, ,, Environment 202
New Theology, Vitality of . 129
Niebuhr, Reinhold . 66, 129, 219
Old Testament, Approach to Religion . 332
,, ,, and Divine Kingship . 36
,, ,, Environment 167
,, ,, Textual Criticism . 262
,, ,, Theology of. 9, 353

| | PAGE |
|---|---|
| Palm Sunday | 154 |
| Parable, Definition | 3 |
| Parables of Jesus | 2, 131, 277, 393 |
| Pardon and Peace | 22 |
| Pastoral Care | 43, 234, 265 |
| Paul and Q | 157 |
| Pentateuch Problem | 67, 200 |
| Periodical Literature | 98 |
| Persecution | 252 |
| Prayer | 171, 213, 250, 289 |
| Prayers | 21, 136, 384 |
| Preaching | 161, 168, 179, 255, 351 |
| Pride, Snare of | 306 |
| Priest and Prophet in Israel | 4 |
| Problems of Our Time | 257 |
| Progressive Revelation | 333 |
| Prophet and Priest in Israel | 4 |
| Prophets of the O.T. | 5, 30, 335 |
| Propitiation | 227 |
| Psalms | 335 |
| Religion, Dangers of | 280 |
| ,, Tribal | 54 |
| Remembrance Sunday | 23 |
| Responsibility | 184 |
| Retrospect | 85 |
| Reunion | 105, 163, 207, 263, 269 |
| Revelation, Content and Form | 167 |
| Richards, Leyton | 127 |
| Righteousness and Love | 28 |
| St. Paul and Women | 376 |
| Salvation | 102, 115, 146, 199 |
| ,, Army | 192 |
| ,, World | 145 |
| Schweitzer | 129 |
| Science and Religion | 137 |
| Scripture, Authority of | 176 |
| Second Advent | 161, 169 |
| Self, Canker of | 342 |
| Self-Denial | 117, 118 |
| Sensitiveness | 306 |
| Sermon Writing and Delivery | 161, 168, 179, 255, 351, 354 |
| *Shaliach* | 270 |
| Shepherd Psalm | 185 |
| Simon, Call of | 307 |
| Sin—Bonds to be broken | 89, 305 |
| ,, and Duty | 66 |
| ,, 'Indigenous' | 129 |
| ,, Problem of | 34 |
| ,, Responsibility for | 66, 265 |
| Society of Friends | 64, 329 |
| Socinianism | 264 |
| Sociology, Christian | 163, 227 |
| Son of Man | 348 |
| Spiritual Insight | 309 |
| State, Christ's Attitude to | 261 |
| *Studiorum Novi Testamenti Societas* | 256 |
| Success | 113 |
| Suffering, Problem of | 34, 89, 153, 197 |
| Teachers, Training of | 234 |
| Temple, Christ's Attitude to | 259 |
| ,, or Shrine? | 346 |
| Temptation and the Fall | 212 |
| Teraphim, The | 378 |
| Theological Training | 100, 178 |
| Theology, British | 322 |
| ,, New, Vitality of | 129 |
| ,, O.T. | 9, 353 |
| Time and History, N.T. Conception | 225 |
| Totalitarianism | 249 |
| Trinity | 217 |
| Truth, Passion for | 245 |
| Unity, Christian | 105, 163, 207, 263, 269, 383 |
| Virginibus Puerisque | 20, 50, 82, 112, 148, 181, 210, 240, 276, 304, 336, 368 |
| Wellhausenism | 68, 200 |
| Wesley | 326 |
| Whitsunday | 215 |
| World Order | 194 |
| ,, Salvation | 145 |
| Wrath of God | 227 |


## BOOKS


| | PAGE |
|---|---|
| Ackroyd, Freedom in Action | 363 |
| Allan, Galatians | 202 |
| Allen, Early Church and the N.T. | 330 |
| Bailey, What is Existentialism? | 73 |
| ,, The Gospel in Hymns | 320 |
| Baillie, The Human Situation | 257 |
| Bainton, Here I Stand | 201 |
| Baldwin, I Leap over the Wall | 31 |
| Barron and Waddams, Communism and the Churches | 47 |
| Bates, A Manual of Doctrine | 46 |
| Bergsten, Pastoral Psychology | 265 |
| Berry, Plea for the Prayer of Oblation | 363 |
| Bett, Dora Greenwell | 171 |
| Bindley, Œcumenical Documents of the Faith | 172 |
| Blackwood, Pastoral Leadership | 43 |
| ,, Preparation of Sermons | 255 |
| Blamires, Repair the Ruins | 234 |
| Bouquet, Comparative Religion | 46 |
| Bowden, The Dazzling Darkness | 108 |
| Brilioth, Landmarks in History of Preaching | 168 |
| Brown, The Polished Shaft | 300 |
| Browne, The Graphic Bible | 139 |
| ,, Where Science and Religion Meet | 296 |
| Bruce, The Books and the Parchments | 173 |
| Buttrick, So We Believe So We Pray | 329 |
| Cadoux, Songs of Self and God | 32 |
| Caird, Truth of the Gospel | 97 |
| Cairns, David Cairns | 72 |
| Campbell, Hero with a Thousand Faces | 327 |
| Carey, Good-Bye to My Generation | 319 |
| Carter, The Methodist Heritage | 266 |
| Casserley, No Faith of My Own | 288 |
| ,, Morals and Man in the Social Sciences | 295 |
| ,, Man's Pain and God's Goodness | 330 |
| Catholicity of Protestantism, ed. Flew and Davies | 45 |
| Christianity and Broadcasting | 174 |
| Christmas, Parson in English Literature | 43 |
| Citron, New Birth: A Study of the Evangelical Doctrine of Conversion in the Protestant Fathers | 321, 352 |
| Clark, The English Inheritance | 105 |
| Coming-of-Age of Christianity | 263 |
| Concordance of the Bible in the Moffatt Translation | 104 |
| Cook, Theology of Evangelism | 329 |
| Coulton, Five Centuries of Religion | 169 |
| Courtney, The Passions of Men | 75 |
| Crosse, Short History of the English Reformation | 140 |
| Cullmann, Baptism in the N.T. | 138 |
| ,, Christ and Time, tr. Filson | 225 |
| Cunliffe-Jones, Deuteronomy | 353 |
| Cunningham, William Cunningham | 331 |
| Daiches, Bible Studies | 236 |
| Dalby, Christian Mysticism and the Natural World | 14 |
| Davies, Episcopacy and the Royal Supremacy in the Church of England in the XVI Century | 14 |
| ,, Lord of All | 203 |
| ,, Early Cornish Evangelicals, 1735–1760 | 359 |
| Davy, Mysticism of Simone Weil, tr. Rowland | 330 |
| Dead Sea Scrolls: I Isaiah MS. and the Habakkuk Commentary, tr. Burrows | 10 |
| Dentan, Preface to O.T. Theology | 9 |
| Devanandan, Concept of Māyā | 235 |
| Dhammapada, tr. Radhakrishnan | 135 |
| Dickinson, Origins of the Austin Canons and their Introduction into England | 141 |
| Dodd, About the Gospels | 14 |
| ,, The Coming of Christ | 362 |
| Drummond, Story of American Protestantism | 109 |
| Essays and Studies Presented to S. A. Cook, ed. Thomas | 206 |

PAGE

Fairn, Quakerism: A Faith for Ordinary Men . . 329
Ferguson, Enthronement of Love . . . . 44
Filson, N.T. against its Environment . . . 202
Findlay, Jesus and His Parables . . . . 2
Fosbroke, Divine Transcendence in the O.T. . . 300
Fosdick, The Man from Nazareth as His Contemporaries Saw Him . . . 10
Fruits of Faith, ed. Spann . 74
Fuchs, Christ in Catastrophe. 63
Fullness of Christ . . 268
Garbett, Authority in Doctrine . . . . 258
Gaudefroy-Demombynes, Muslim Institutions, tr. Macgregor . . . . 135
Geldenhuys, Commentary on the Gospel of Luke . . 289
Gill, John Wesley's Prayers . 362
Glover, Freud or Jung . 13
Goudge, God So Loved the World . . . 361
Heard, Introduction to the N.T. . . . . 107
Hebert, The Bible from Within . . . 170
Henderson, Claims of the Church of Scotland . . 327
Herklots, Magnificent Heritage 174
Hewat, Christ and Western India . . . . 237
Hewlett, The Glories of our Lord . . . . 205
Hildebrandt, From Luther to Wesley . . . 326
Hodgson, Christian Faith and Practice . . . 226
Holloway, Prayers for Children 384
Hunkin, The N.T.: A Conspectus . . . 171
Hunter, Teaching of Calvin . 203
In Search of Unity . . 45
Inter-Communion . . 355
Jefferies, It Can Be Done . 268
Jeffreys, Glaucon . . 234
Johnson, Christian Love . 297
Kapp, Mind, Life, and Body. 329
Kelly, Early Christian Creeds. 42
Kelynack, Companion to School Hymn-Book of Methodist Church. . . 74
Kerr, Handbook on the Papacy . . . . 106
,, Positive Protestantism 206
Kirkley, Vestry Invocations . 171
Knight, Spiritualism, Reincarnation and Immortality . 14
,, Ruth and Jonah . 47
Knudson, Basic Issues in Christian Thought . . 34
Lawson, What Do We Believe? . . . 363
Lee, Religious Thought of St. John . . . . 106

PAGE

Letters of Herbert Hensley Henson, ed. Braley . . 191
Lewis, Morals and Revelation 294
Lietzmann, From Constantine to Julian, tr. Woolf. . 11
Lightfoot, The Gospel Message of St. Mark . . . 233
Loane, Oxford and the Evangelical Succession . . 203
Loisy, Origins of N.T., tr. Jacks. . . . . 1
Lowrie, Johann Georg Hamann, An Existentialist . 237
Mackay, Christianity on the Frontier . . . 162
McKenzie, Two Religions . 138
McLachlan, Essays and Addresses . 204
,, Socinianism in Seventeenth-Century England . . 264
MacMurray, Conditions of Freedom . . . 193
Manson, Beginning of the Gospel . . 13
,, Epistle to the Hebrews . . 294
Martin, Kierkegaard, The Melancholy Dane . 267
,, The Wings of Faith . 267
Matthews, Reason in Religion 15
,, Problem of Christ in Twentieth Century . . 194
Maybaum, The Jewish Mission 298
Moore, Furtherance of the Gospel . . . 141
Moorman, St. Francis of Assisi. . . . . 73
Morris, The Human Outlook. 108
Mozley, Some Tendencies in British Theology . . 322
Nature of Church According to Witness of Society of Friends . . . 64
Newbigin, A South India Diary 383
Nicklin, Gospel Gleanings . 74
Nicoll, The New Man . . 11
Northcott, Venture of Prayer 205
Nuttall, Philip Doddridge . 328
Nygren, The Gospel of God . 295
Parker and Hall, The Church is a Family . . . 140
Parrinder, West African Psychology . . . 235
Paterson, The Praises of Israel: Studies Literary and Religious in the Psalms 109
Payne, Baptists of Berkshire Through Three Centuries . 362
Perkins, Gambling in English Life . . . . 65
Poems by Father Andrew, ed. Collet . . . 159
Powell, Faith that Moves Mountains . . . 236
Power, Side Lights on the Book of Proverbs . . 267
Pritchard, Story of Westminster College . . 298

PAGE

Quinton, Scientific and Religious Knowledge . . 137
Radhakrishnan: Comparative Studies in Philosophy Presented in Honour of his Sixtieth Birthday . . 266
Ramsey, Basic Christian Ethics . . . 130
Rattenbury, O'er Every Foe Victorious . . . 298
Rawlinson, Problems of Reunion . . . . 105
Reade, Christian Challenge to Philosophy . . . 330
Reichelt, Religion in Chinese Garment . . . 235
Renier, History, Its Purpose and Method . . . 266
Richards, Private View of a Public Man . . . 127
Richardson, Science, History, and Faith . . . 141
Rideman, Confession of Faith 139
Roberts, Psychotherapy and a Christian View of Man . . 173
,, O.T. Text and Versions . . 262
Robertson, O.T. Problem with two other Essays . . 200
Robinson, Faith and Duty . 66
,, In the End—God. 161
,, Eschatology of the Epistle to the Hebrews. . 204
Rowley, Authority of the Bible . . 33
,, From Joseph to Joshua: Biblical Traditions in the Light of Archæology . . 71
Rupp, Luther's Progress to the Diet of Worms 1521 . 206
St. Gregory the Great, Pastoral Care, ed. Davis . . 234
Sandall, History of Salvation Army, ii . . . 192
Sanders, Foundations of the Christian Faith . . 263
Sands, Men of God . . 20
Sangster, Approach to Preaching. . . 3
,, Teach Us to Pray . 3
Schofield, Archæology and the After-Life . . . 9
Scott, The Lord's Prayer . 9
Shapland, Letters of St. Athanasius Concerning the Holy Spirit . . . . 360
Shorter Oxford Bible, ed Briggs, Caird, and Micklen 297
Smethurst, Convocation Canterbury . . 75
Snaith, Notes on the Hebr Text of Genesis XL–XLI 203
Somervell, The Good News 172
Southcott, Receive This C 268
Spread, Stretching F Thine Hand to Heal 363

| | PAGE |
|---|---|
| Stevenson, Home Book of Bible Quotations | 138 |
| Stonehouse, Witness of Luke to Christ | 364 |
| Stranks, Our Task To-day | 204 |
| Streatfield, State Prayers and Other Variations in the Book of Common Prayer | 75 |
| Student Prayer | 136 |
| Synge, Philippians and Colossians | 364 |
| Talon, John Bunyan | 360 |
| Taylor, Baptism in the Church | 139 |
| Temple, Christianity and Social Order | 12 |
| The Enduring Gospel | 44 |
| Theological Word Book of the Bible, ed. Richardson | 103 |
| The World's Religions | 46 |
| Thornton, Revelation and the Modern World | 167 |
| Tomkins, The Church in the Purpose of God | 206 |
| Tomlin, The Great Philosophers | 15 |
| Trueblood, Signs of Hope in a Century of Despair | 129 |
| Urwin, Religion and the Common Man | 205 |
| Vernon, The Gospel of St. Mark | 267 |
| Vincent, State and School Education 1640–1660 in England and Wales | 15 |
| Ward, Christian Certainties | 299 |
| Way, The Letters of St. Paul | 46 |
| Way of Mysticism, compiled James | 170 |
| Ways of Worship | 328 |
| Williams, Priscilla Lydia Sellon | 174 |
| Willink, Book of the Acts | 268 |
| Willis, St. Augustine and the Donatist Controversy | 136 |
| Wood, Frederick Denison Maurice | 127 |
| Wright, What Worries Me | 139, 160 |
| ,, O.T. against its Environment | 167 |
| ,, Asking Them Questions | 173 |
| Yarnold, Christianity and Physical Science | 137 |


## GREEK WORDS


| | PAGE |
|---|---|
| ἀγαπάω | 292 |
| ἀγάπη | 28 ff., 343 |
| ἀκηκόαμεν | 285 |
| βασιλεία | 323 ff. |
| δικαιοσύνη | 29, 155 ff. |
| ἐπιούσιον | 285 |
| ἔρως | 28 ff. |
| ἱερόν | 346 ff. |
| ἱλάσκεσθαι | 227 ff. |
| ἱλασμός | 229 |
| ἱλαστήριον | 229 |
| ἵλεως | 229 |
| καὶ θεὸς ἦν ὁ λόγος | 314 |
| καιρός | 161 |
| κοινωνία | 150 ff. |
| κόσμος | 146 |
| ναός | 346 ff. |
| ὑπάρχων | 60 |
| φιλέω | 292 |
| χρόνος | 161 |


## TEXTS


| | PAGE |
|---|---|
| Gn iii. 15 | 212 |
| iii. 19 | 61 |
| viii. 8 | 304 |
| Dt ii. 34 | 353 |
| Jg xxi. 25 | 248 |
| Ru iii. 18 | 83 |
| 2 S i. 27 | 23 |
| 1 K xx. 32 | 112 |
| 2 K v. 1 | 282 |
| vi. 17 | 87 |
| Job ii. 10 | 246 |
| xiii. 9–11 | 93 |
| Ps ix. 1 | 344 |
| xviii. 35 | 250 |
| xxiii. 1 | 185 |
| xlii. 10 | 152 |
| lvi. 11 | 53 |
| ci. 15 | 368 |
| v. 23, 24 | 337 |
| Is 4 | 337 |
| 16 f. | 323 |
| Jer xiii. 5–6 | 52 |
| Ezk xviii. 17 | 124 |
| xxii. 30–32 | 27 |
| xxi. 26 | 305 |
| Mic 8 | 31, 308 |
| Nah | 51 |
| Hab 9 | 339 |
| Mt ii. | 84 |
| iii. | 349 |
| iii. 1 | 155 |
| v. 3 | 117 |
| Mt v. 15, 16 | 277 |
| v. 16 | 20 |
| v. 41 | 276 |
| v. 48 | 198 |
| vi. 11 | 285 |
| vi. 16 | 118 |
| vi. 33 | 57 |
| vi. 34 | 369 |
| vii. 12 | 115 |
| vii. 21 | 280 |
| viii. 1–4 | 31 |
| viii. 21 | 92, 255 |
| ix. 1–8 | 31 |
| ix. 13 | 176 |
| xvii. 4 | 188 |
| xviii. 12 ff. | 323 |
| xix. 19 | 131 |
| xxv. 14 f. | 373 |
| xxvi. 7 | 240 |
| xxviii. 19 | 217 |
| Mk i. 40–ii. 12 | 31 |
| iv. 21, 22 | 277 |
| x. 21 | 291 |
| xii. 27 | 161 |
| xiii. 2 | 259 |
| Lk ii. 3 | 276 |
| iii. 8, 9 | 349 |
| iv. 16, 17 | 175 |
| iv. 40 | 279 |
| v. 12–26 | 31 |
| vi. 46 | 371 |
| ix. 59 | 92, 255 |
| Lk x. 26 | 177 |
| x. 34 | 148 |
| x. 35 | 241 |
| xi. 3 | 285 |
| xi. 12 | 181 |
| xi. 13 | 213 |
| xi. 33, 29 | 277 |
| xii. 20, 21 | 113 |
| xv. 3 ff. | 323 |
| xvi. 10 | 210 |
| xix. 8 | 148 |
| xxi. 19 | 186 |
| xxi. 33 | 55 |
| xxiv. 50 | 279 |
| Jn i. 38 | 341 |
| iii. 7 | 198 |
| iii. 16 | 82 |
| iii. 16, 17 | 146 |
| iv. 5 | 20 |
| iv. 24 | 27 |
| vi. 9 | 182 |
| vi. 37 | 197 |
| viii. 12 | 149 |
| xi. 56 | 154 |
| xiv. 9 | 50, 196 |
| xiv. 27 | 22 |
| xvi. 22 | 58 |
| xx. 20 | 279 |
| xxi. 15, 17 | 184 |
| Ac ii. 39 | 215 |
| ii. 42 | 269 |
| Ac iv. 13 | 242 |
| Ro xv. 3 | 342 |
| 1 Co x. 13 | 85 |
| xiii. 7 | 130 |
| xiii. 8 | 242 |
| xiv. 34 | 376 |
| 2 Co ix. 15 | 96 |
| Gal ii. 3–8 | 380 |
| v. 22 f. | 97 |
| vi. 2 | 336 |
| vi. 4 | 368 |
| Eph iv. 15 | 241 |
| v. 8 | 244 |
| Ph i. 12–19 | 316 |
| ii. 6–9 | 60 |
| Col. iii. 1, 2 | 182 |
| iii. 18 | 376 |
| iv. 18 | 89 |
| 1 Ti ii. 12 | 376 |
| iv. 16 | 103 |
| 2 Ti ii. 3 | 90, 112 |
| He xi. 3 | 309 |
| Ja iv. 6 | 306 |
| 1 P i. 25 | 257 |
| ii. 17 | 304 |
| v. 8 | 211 |
| 1 Jn i. 1–3 | 125, 285 |
| i. 3, 7 | 150 |
| iv. 8, 16 | 25 |
| iv. 14 | 146 |
| iv. 18 | 145 |
| Rev xxi. 21 | 375 |